

THE NARROW WAY,

AND

THE LAST IVDGEMENT,

Deliuered in two Sermons: the first

at Pauls Crosse, the other elsewhere,

by G. B. Preacher of the word at Al-
phamston in Essex.

2. TIM. 2. 7.

*Consider what I say, and the Lord giue thee under-
standing in all things.*



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3

TO THE RIGHT
WORSHIPFUL SIR
VVILLIAM VVALGRAVE
KNIGHT, OF BVERS
IN ESSEX.



Ight Worshipfull, the generall report of your worthinesse, your peculiar affection to the Author (as I vnderstand) and the knowne dignitie of this his worke, are the onely motives of this my seeming boldnesse in committing this Sermon to the generall view, vnder your countenance and protection: which though I confesse I haue done without his leaue (as being modestly vnwilling to encounter censure, or to oppose himselfe an obiect to enuie) yet in that it hath receiued the currant stampe of approbation in the iudgement of the wisest, and your self (as I haue heard) an auricular iudge of the gracefull deliuery; I haue in my selfe dissolued doubt, and confidently thwart imputation with this assurance, that it cannot but be gratefull to the Reader, and come no lesse acceptable to you. And though my selfe am vutterly vnkowne to you, yet as one bound to loue vertue euen in strangers, I honour it in you, and haue bene so much the rather induced to this dedication, by how much (I am informed) you are truly

*affected to this my deare friend, and a cherisher of his ende-
uors. Sir, you cannot lose by it; for learning will still be
prest to honour her Mecænas, and such as fauour Arts,
chiefly those that labor in Gods vineyard, & (like lamps)
consume theselues to giue light to others: I say such good-
nes and loue extended to religion and the professors therof,
is the treasure layd vp in heauen, and shall remaine with
the world of perpetuall record. Thus hauing done (as I
thinke) a thankfull office, not greatly fearing the Authors
displeasure, if you but approue my act, I referre you to the
ensuing matter: resting*

Yours in deuotion, for your vertue-
fauouring inclination,

C. B.



MATTH. 7. 14.

And few there be that find it.



It is the nature of euery man to affect long life here in this world; and this Almighty God knew well; and therefore when he commaunded the Israelites, that they should honour their parents, as a prouocation to the performance of that dutie, he proposeth this reward vnto them, that their Exod. 20. 12. dayes should be long in the land which their Lord their God should giue them. But albeit we are desirous to liue long, and to see many dayes here in this life, yet because reason and experience teacheth vs, that though we liue long, yet at one time or other we shall be dissolued into our first dust; for *terra es, & in terram reuerteris*, Gen. 3. 19. it was God his sentence against all flesh, *Dust thou art, and into dust thou shalt againe returne*: therefore the desire of mans nature stretcheth it selfe further, and not only content with long life here in this world, it affecteth a longer life, nay it affecteth an eternal life in the world to come. *S. Pauls* earnest desire was this, *I desire to be dissolued, and to be with Christ*: Philip. 1. 23. and old *Symeon* when he had once seene our Sauour in the flesh, he sung this sweete *requiem* to his owne soule, *Lord, now let thy servant depart in peace*. Luke 2. 29. Albeit life were no doubt sweete vnto these two Saints of God, yet their desires aimed at a better thing; they were desirous to change corruption for incorruption,

mortalitie for immortalitie, a life temporall and full of sorrowes, for a life eternall and full of comfort. Now as this was the desire of these Saints of God, so no doubt it is (or at least it should be) the desire of all the sonnes of men: they should not onely content themselves with the present possession of this life temporall, but they should hope & looke for a life to come which is eternall. But in this it fareth with the world, as with those old Israelites which came with *Moses* out of *Ægypt*; for though they were for their number many thousands, and all of them had a longing desire to enter into the land of Canaan, yet it was only granted but vnto two of them, vnto *Caleb* and vnto *Iosuah*: so in the *Ægypt* of this world, in this place of palpable darknesse, though the desires of most men be to enter into the kingdome of heauen, & to raigne with Christ for euer; yet this heavenly blessing is not granted to all: for as Christ himselfe saith, *Many are called, but few are chosen*; and as the way is broade, and the gate wide, that leadeth to destruction, in the verse going before, that is, as the way of sin, which leadeth men vnto hell, is easie, and many there be which enter in thereat: so in the beginning of this verse, *straight is the gate, and narrow is the way that leadeth vnto life*; that is, a holy and a religious conuersation in this world, which is the high way to leade men to the kingdome of heauen, is full of difficulties, and as our Sauour addeth in the words which I haue read, *they are but few that find it*. To shew you how a holy and religious conuersation in this world, is that straight gate and that narrow way that leadeth vnto life, wold be a discourse both pleasing and profitable; but because that lies with-

without the bounds and limits of my text, and the drift of my text is onely this, that few men and few women doe find out this way of life; therefore the summe of my discourse out of these words must be this, to examine those lets and hinderances, why among so many as seeme to be in the way of a godly life, which is the way that leadeth to eternall life, so few there be that find it, that if we haue not found out this way of life, we may now seek after it, and find it; and if we haue already found it, that then we may perseuere and continue in it. The lets then and the hinderances, why so few there are that do finde the way of life, are of two sorts, *ex parte quarentis*, and *ex parte retrahentium*, they either concerne our selues which are to seeke the way, or they are such as do allure vs, and withdraw vs from the search of it. Hinderedances in our selues that are to seeke the way, are especially these three: the first is *cæcitas rationis*, the blindness of our reason and vnderstanding, which is not able of it selfe to discerne good from euill, the way of life from the way of death. The second is *peruersitas voluntatis*, the peeuishnesse and peruersnesse of our wils, which, albeit we discerne the way, refuse th to walke in it. And the third is *defectus perseuerantie*, a want of perseuerance. For although in our reason and vnderstanding we are able to discerne good frõ euill, the way of life from the way of death, and in our will are most ready to apprehend it; yet for want of perseuerance and continuance in so good a course, *currimus & non comprehendimus*, many of vs indeed do runne, but few of vs attaine our iourneys end. Of these three therefore in their order. And first for the blindness of

of our reason, which being not able to discern the way of life from the way of death, and by the fall of *Adam* preuailing ouer all the sonnes of *Adam*, is the first maine let in vs, why so few of vs do find out this way of life.

I. *Blindnesse of reason.*

The time was, when in man there were these three things; wisdome of heart, puritie of life, strength of bodie: but the soule of man by the suggestion of *Sathan*, by the delectation which the apple promised, and by the consent which man yeelded, fell from that high and beautifull Trinitie. His wisdome was turned into blindnesse of heart, his strength was turned into weaknesse of bodie, and the puritie of his life was changed into vncleane behauiour: so that concerning his strength, that is now no better then a broken reed, as *Rabshakeh* spake of *Ægypt*; and therefore *David* most aduisedly in the 28. Psalm and 7. verse, said, *Thou O Lord art my strength*. The puritie of his life, that, said *Esay*, is like a stained and polluted cloth: and as for our reason and vnderstanding, it is cleane decayed in *Adam*. All the knowledge and vnderstanding of man, is either morall, naturall, or logicall, all which three in man by sinne are perished. For the end of morall knowledge being this, to prefer good things before euill things, mans reason in this is so corrupted that the euill things of this world, which haue but an appearance of good, are preferred before good things indeed; and the good things indeed, they are reiected.

2. King. 18. 21. You shall see this in the example of King *Saul*; for to be honorable in the sight of God, being true honour indeed, and to be honorable in the sight of men, being

Esay 64. 6.

1. Sam. 15. 30.

being *bonum apparens*, but an outward shadow or an appearance of true honour; the reason of King *Saul* there is so blinded, that he refuseth to be honored in the sight of God, and he desireth the Prophet rather to honour him before the people. And whereas the end of our naturall knowledge, is to preferre those things which are most profitable for the vse of man; our reason for the most part is so blinded herein, that we preferre in our iudgements the things that are most hurtfull. And lastly, whereas the end of our logical or discoursing reason, is to discern truth frō falsehood, vanitie from lies; this likewise is so corrupted in vs, that we all, as the Prophet *David* saith, follow vanitie, and seeke after leasing: so that man hauing thus wonderfully lost his reason wherein he was created, that which God spake in an Ironie concerning man, the very beasts of the earth may say, and say truly, *Man is become like one of vs*; and they haue their warrant for it out of the 49. Psalme, and last verse, *Man being in honour, understood not, but is like the beasts that perish: nay in this he is farre worse then the brute beasts, for the Oxe knowes his owner, and the Asse his masters crib, but Israel hath not known, my people hath not understood.* Mans reason without Gods grace, is euen as *Sampson* without his guide when his eyes were out, without whose direction he could not finde the pillars of the house; nor can the natural & carnal man find any pillar or principle of his faith, without Gods grace guiding his steps to it. *Salomon* saith in the fourth of *Ecclesiastes* and tenth verse, *Va soli, Wo be vnto him that is alone:* and in this it is most true, for if mans reason be without Gods grace to guide it, wo be vnto it; it fals down,

B

and

Math. 16. 17.

verf. 22.

Pfal 143. 10.

Pfal. 27. 1.

Exod 14.

Chrysoft. hom.
40. in Math.

and there is none to helpe it vp: and therefore our Sa-
 uiour makes a manifest distinction betweene these
 two, Gods grace, and mans reason, in that speech of
 his to *Peter: Blessed art thou Symon the sonne of Ionas, for
 flesh and bloud hath not reuealed this vnto thee, but my
 Father which is in heauen.* It was not flesh and bloud, it
 was not naturall and carnall reason, but Gods grace
 from aboue guiding his reason, that made *Peter* lay
 hold vpon Christ the way of life, and made Christ to
 pronounce him blessed. Therefore a little after, when
 as Gods grace and mans reason were separated, and
 that *Peter* with carnall perswasions sought to dehort
 Christ from his passion, *Sir, pittie thy selfe, this shall not
 be vnto thee:* Christ then biddeth him *auant*, not by
 the name of *Peter*, or the sonne of *Ionas*, or *Cephas*, but
 of Sathan himself, *Come behind me Sathan.* *Peters* rea-
 son was then alone, and the light of Gods grace had
 withdrawne her influence, and therefore no maruell
 if his counsell were such, as was both against his owne
 and against the worlds saluation. The Prophet *Dauid*
 was well acquainted with this blindnesse of mans rea-
 son, and therefore he doth vitterly reiect it as his guide
 in the way of life, and betakes himselfe wholly to the
 guidance of Gods good spirit: *Let thy good Spirit, O
 Lord, leade me into the way of righteonsnesse:* and Psal. 27.
Thou, O Lord, art my light and my saluation: my light
 against ignorance, my saluation against impotencie:
 and in the 119. Psalme, *Giue me vnderstanding O Lord,
 and I shall keepe thy law.* For as it was not possible for
 the Israelites to passe through the red sea, if God by a
 speciall miracle had not prepared their way, and made
 a passage for them: so for man to passe from the wayes
 of

of death vnto the wayes of life, from the wayes of sin to the wayes of righteousness, without the speciall mediation and helpe of diuine grace it is not possible. This grace is that which is all in all vnto vs, and of this may that of our Sauour be most truly verified, *Without me, you can do nothing.* This is *præueniens, cooperans, subsequens*; it preuenteth vs, that when we are downe we may rise vp, it accompanieth vs to vphold vs in our right course, and it must stil follow vs til we come to those eternall beatitudes. For can we promise any more to our selues in finding out this way of life, then *Dauid* in the 119. Psalme? *I will runne O Lord (saith he) the way of thy commaundements, when thou hast set my heart at libertie.* Can we runne with our feete, before our heart be prepared? or can we runne with our heart before God had enlarged it? Can we runne the way without the way, which is Christ Iesus, a way which we cannot see, till our eyes be enlightened? not so: but when as God shall haue opened the eyes of our vnderstanding, then with *Dauid* may we see the wonderfull things of Gods law, and then with him may we runne the way of his commandements, when as God shall haue set our hearts at libertie. But before, we do all (euen the best of vs) lie lame, and impotent, like the cripple at the poole of Bethesda: all the dayes and yeares of our times are spent like his without the ease of our infirmities, and the vertue of the waters of life like those waters in that poole, can neuer comfort vs. Seeing therefore that mans reason, since the fall of our first father *Adam*, is so cleane perished and decayed in it selfe, that of it selfe it is not able to make choise of that which is good, it remaineth for a truth, that vn-

*Iohn 15.5.
Fulgent. de
Præd. ad Ma-
xim. lib. 1.*

Iohn 5.5.

lesse Gods grace do accompanie mans reason, as the Angel did *Toby*, & do go before it as the starre did before the wise men vnto Christ; man shal neuer be able to walke in the way, nay he shall neuer be able to find out the way that shold leade him vnto life, but he shal go on like a naturall and carnall man in that broad beaten path which leadeth vnto death. So that you see mans reason, being not able to discerne good from euill, the way of life from the way of death, and by the fall of *Adam* preuailing ouer all the sonnes of *Adam*, to be one maine let in vs, why so few of vs do find out this way of life.

2. *Peruerſnesse of will.*

But let vs grant that mans reason were such in him, and so well rectified, as that he could discerne good from euill, the way of life from the way of death; yet is there a second let & impediment in man, and that is *peruersitas voluntatis*, the peeuishnesse, the peruerſnes of his will. It was the error of the old Manichees, and it is at this day the practise of many prophane Christians, euermore to cast their sinnes vpon God, excusing themselves, and accusing him as the author of their iniquities; but the Scriptures are all directly against this; for as they make God to be the sole cause and author of all happinesse and good that befalleth man: so do they make man the sole cause and author of all euil that betides himselfe. It is Gods owne speech in the Prophet, *Perditio tua ex teo Israel, salus ex me; O Israel thy saluation is from me, but thy destruction and ruine from thy selfe.* As some locks there are, which will lock without a key, but without a key they neuer can be opened; so without a key, I meane without any other means

Hosea. 13.9.

meanes then their owne proper sinnes, men may shut vp the the gates of Gods kingdome against themselves; but without the key of Gods mercy and gracious goodnesse to them, it neuer can be opened. And as the Magitians of king *Pharaoh* had indeed power *Exod. 7.* to bring plagues into the land of *Ægypt*, but had no power to remoue the plagues thence: so men of themselves may be the authors of death vnto themselves, but to giue vnto themselves either the life of grace, or the life of glory, they haue no ability. God is so farre from barring vp the gate of his kingdom against any, that he setteth it wide open vnto all; *I will not the death of a sinner, but that he liue & be saued;* & in the Gospel, *Come vnto me all yee that labor, and are heauy laden, and I will refresh you;* but such is the peruersenesse of mans will, such the obstinacy and rebellion of his corrupt nature, that though God doth offer grace, yet mā wil not accept it, though he do as it were chalke him out the way that should leade him vnto life, yet he will not walke in it, yea though he lay before him the crowne of eternall glory, as his reward and recompence, yet will he take no labour or paine for it. If then man by following the sway of his crooked & corrupt will, and by reiecting the good meanes which God giueth for his saluatiō, do eternally perish, let him not lay the fault vpon God, but vpon his owne pccuish & peruerse will. You shall see the truth of this by a most familiar example, and yet such a one, as a whole generall Councell hath thought fit for the illustration of *con Colonien.* it. If two men should fall out of a ship, and there were no way to saue them but by casting forth a rope vnto them whereby they might be drawne vp; if one of

Iohn. 3. 16.

1. Sam. 15. 26.

Math. 23. 37.

them shall lay holde of it and be drawne vp, but the other in the peeuishnes and peruersnes of his will shall refuse the meanes of his deliuerance; is it not a cleare case that he which layes hold vpon the rope, is saued by the great kindnesse of him that threw it out, but the other which obstinately refuseth it, perisheth by his own peruerse will. Euen thus and no otherwise doth the case stand with vs; for by one mā sin hath entred into the world, and we are all cast out as it were from that arke of innocency in which we were created: But behold the great mercy of God vnto man, he casteth forth (if I may so speake) a rope to saue vs, he hath sent his sonne into the world, *That whosoever beleueeth in him should not perish, but haue everlasting life.* If then thou dost lay hold vpon this meanes of thy saluation, by the hand of a liuely faith, thou must acknowledge God to be the author thereof; but if in the peruersnes of thy will thou dost refuse it, then thy perishing, it proceedeth from thy selfe, from thy obstinate and rebellious will. This Saint *Austin* knew to be most true, and therefore he was bold to say, *Non est punitor Deus antequam peccator homo: God neuer doth become a punisher, till man first becomes a sinner,* and we see it to be true in that speech of *Samuel* vnto *Saul*, *thou hast wilfully cast away the Lord, and this (saith Samuel) is the cause of thy reiection, why the Lord hath cast away thee.* This peruersnes of will was that, which in the daies of our Sauior kept the people of the Iewes from finding the way of life, and this is that which in these dayes of the Gospel keepes many of vs frō finding it. As *Christ* said vnto the, so may he not as truly say vnto vs, *Quoties volui sed nolulistis? How often wold I but you wold not?* hath

hath not God (to vse that speech in the Gospel) piped vnto you by vs, and you haue not danced? hath not he mourned vnto you by vs, and you haue not wept? haue not we the Prophets, by the appointmēt of our maister Christ, layed the staffe of Gods iustice and Gods mercy vpon you that are dead in sinne, as *Gehezzi* did his maisters staffe on the dead child, and like him you are not reuiued? hath not God called early and late vnto you (as vnto his people the Iewes) for an absolute relinquishment of sinne? hath he not cryed (euen out of this place) by the shrillest trumpets that our land had, to magistrates, do iustly, to officers, liue not by bribes, to citizens, gaine not by vsury, to country gentlemen, grow not great by your poore neighbours oppression, to all, do vnto others as you would be done vnto? Verily all this hath God done to bring vs to the wayes of life, but with very bad successe; for so voluntary an opposition there is betweene mans peruerse will, and this holy wil of God, that iniquity hath the chaire still, triuing writs are in most offices, Mammon is the cityzens God; and the mortar, I may not say of al, but of many of your goodly buildings abroad, are tempered with the teares of Orphanes. In this man reignes pride, in that man dissention, in a third enuy, in a fourth dissimulation, in some bribery, in some periury, and in most hypocrisie; yea the whole land is couered with a flud of sinne, as the old world with a flud of waters, and men swim vp and downe in it like fishes in the sea, by the motion of their owne passions: so that that speech which God taketh vp against the Iews, he may fitly take vp against vs, and say, I haue laboured to purge thy filthinesse, but

Luke. 7. 32.

2. King. 4. 31.

but thou art not purged. God hath called to the carnal man to forsake his beastly pleasures, to the couetous man to relinquish his insatiable desires, to the drunken man to forbear barrelling vp Gods creatures in his belly, to the blasphemers to leaue their swearing, to the hypocrites to leaue dissembling, to all of vs to leaue sinning, and to runne the way of his commandments here in earth, that hereafter we might receiue a crowne of glorie in heauen: but what hath bin our answer? surely from the frowardnesse of our hearts, and from the obstinate rebellion of our peruerse wils, we haue cried with *Pharaoh*, *Quis est Dominus? Who is the Lord, that we should serue him? or the God of Iacob, that we should regard him?* If therefore we are desirous to haue this peruersnesse of our wil remoued from vs, which we know in most of vs to be a great meanes to keepe vs from the wayes of life, then our best course is euermore to subiect our wils vnto the will of God. Now the subiecting of our will vnto Gods will, consisteth in these three: first that we absolutely will those things which we certainly know God willeth; then that we absolutely nil those things which we certainly know God nilleth: and lastly, that in those things whereof we are vncertaine whether God doth will or nill them, neither must we altogether will them, neither must we altogether refuse them: & so subiecting euery way our will vnto the will of God, this peruersnesse of will, which in most of vs is a second let to keep vs from finding the way of life, will be remoued.

*Bernard. serm.
contra pessimū
vitiū ingra-
titudinis.*

3. Want of perseuerance.

Many there be which are willing and desirous to attain eternal life, but yet they wil take no pains in the perfor-

performance of Gods commandements, not vnlike vnto *Naaman* the Syrian, who comming to the Prophet to be cured of his leprosie, and the Prophet willing him onely to wash in Iordan seuen times and he should be cleane; he stomaketh the matter, and breaketh out into these words, *I thought* (saith he) *that he* 2 King. 5. *would haue come out vnto me, and haue called on the name of his God, and haue layed his hands vpon me, and so I should be healed.* Here are three things which *Naaman* would haue done for him: first he will haue the Prophet to come forth: secondly, to call vpon his God: thirdly to lay his hands vpon him; but in the meane time there is not the least paines mentioned to be vndertaken by himselfe. And surely looke how it was with *Naaman* in the curing of his leproous body; so it is with most of vs in the curing of our leproous soules: we will haue God to do all for vs, but we will do nothing for our selues; our desire shall be as great for the cleansing of our leproous soules, as *Naamans* was for the cleansing of his leproous bodie: but if it once come vnto this, thou must wash thy selfe in Iordan seuen times, that is, thou must bathe thy sinfull soule in the poole of repentance, and enter in at the straight gate of a holy and religious life; then with *Naaman* we fall to murmuring, and we sticke not to say in effect as he said, that we looke for a more easie kind of cure in our conuersion. But let vs grant that we are willing to performe whatsoeuer is prescribed vnto vs for the finding of this way of life, yet vnlesse we do perseuere and continue euen vnto the end in that course, it is to smal purpose. To haue the Arke of God for a while, did 1 Sam. 5. more endanger the Philistines then benefite them:

C

and

2. Pet. 2. 21.

Math. 20. 8.

Reuel. 2. 19.

Bern. Epist. 129

Luke 17. 31.

Epist. 2.

and so for men to serue God for a while in a vertuous and religious course of life, will more hurt then helpe them; for better it is not to haue knowne the way of truth, then not to persist in it; and farre more happie are those men, who haue not entred at all into the wayes of life, then *Iudas* and such wicked ones as he, whose ends are worse then their beginnings. We do reade in the Gospell, that some men came into the vineyard in the morning, and that some came in at noone, but none of these did receiue the reward but such as stayed vntill night; to giue vs to vnderstand, that they are not *initia Christianorum*, sed *fines*, not the good beginnings, but the good endings of Christians which the Lord crowneth. The Church of Thyatira in the Reuelation, is much commended for this vertue: *I know thy faith, and thy workes, and thy loue, and that thy last workes are more then thy first*: and the conclusion of the Epistle vnto that Church, and of all the other Epistles is this; not he that drawes his sword, not he that fighteth the battels of the Lord, not he that spends his bloud and after fainteth, but he that perseuereth and continueth to the end, shall eate of the tree of life. For without perseuerance, *nec qui pugnat victoriam, nec palmam victor consequitur*; neither he which fighteth the Lords battels against sinne and Sathan can haue the victory, nor he which ouercometh can haue the crowne of glorie. It is a notable remembrance which our Sauour Christ giueth vs in the Gospell from the example of *Lots* wife, and which Saint Bernard amplifieth very fitly to this purpose, *Memento uxoris Loth, de Sodoma quidem eiecta, quia Deo credidit, sed in via mutata, quia retro aspexit*: Remember

member *Lots wife*, how she was brought indeed out of *Sodom*, because she beleued God, but was changed by the way into a pillar of salt, because she looked backe. God hath commaunded vs as he did *Lot* and his wife, that wee should come out of *Sodom*, that is, that we should forsake our sinnes, and not so much as looke back vnto sinne, but runne in hast till we come into heauen which is our *Zoar*. If therefore with *Lots wife* we wil looke backe in our way to the pleasantnesse of sinne, we shall be sure with her to tast the bitternesse of her punishment; for as she, *ubi respexit, ibi remansit*, where she looked backe, there she stood still, and came not vnto *Zoar* where her life should haue bene saued: so if once we haue abandoned sinne, which is the broade way that leadeth vnto death, and haue entered into a holy and religious course, which is this narrow way that leadeth vnto life, if then with *Lots wife* we go not forward, but looke backward to our former delights of sin, it is impossible for vs to come to *Zoar*, that is vnto heauen, where our soules and bodies should be saued. They are our Sauour Christ his own words, in the ninth of *Luke* and the last verse, *No man putting his hand vnto the plough and looking backe, is fit for the kingdome of God*. The Israelites were commanded, not once in a moneth, nor once in a weeke, but euery day to gather *Manna*, except vpon the *Sabboth* day; to teach them and to teach vs, that till such time as we come vnto that eternall *Sabboth* of our euerlasting rest in heauen, we must neuer stand still in the way of a godly life, but euery day be going forward. *Apelles* posie was, *Nulla dies sine linea*, Let no day passe from me without drawing one line at the least: and *Titus*

Gen. 19. 26.

Exod. 16. 26.

Sueton. in Tit.
Amici, diem
perdidimus.
Ezech. 47. 4.

Mark 4. 28.

Plin. lib. ult.

1. Sam. 6.

the Emperor was wont to say, that he had lost that day in which he did no good. As the waters in *Ezechiel* rose by degrees, first to the ankles, then vnto the knees, then vnto the loines, and lastly to the head; and as the wheate which Christ speakes of, grew vp riper and riper, first there was a blade, then the eare, then the full corne, and lastly came the haruest: so like those waters we must grow higher and higher, till we come vnto our head Christ; and like that wheate we must grow riper and riper, til we come to the haruest which is the end of the world. There is in Persia a stone called *Selenites*, *cuius interior candor cum Luna crescit & decrescit*, whose inward whitenesse increaseth and decreaseth as the Moone. The deuotion of Christians must not be like this stone, still changing, and continuing no longer in one moode then a sparrow lights vpon the ground; but we must proceed in the way of righteousness, euen as *Abraham* went to Canaan, that is, we must *eundo pergere*, still be going; and as those kine of the Philistines which bare the Arke of God, though they were milch, & had calues at home, yet without turning either to the right or left hand, they kept on their way to Bethshemesh: so hauing once ioyned our selues vnto the yoke of Christ, and bearing the arke of his law vpon our shoulders in the way of a vertuous life, though we haue many allurements to draw vs backe, as those kine had their calues; yet without turning either to the right or left hand, we must keepe our way to Bethshemesh, that is, vnto the house of the Sunne (for so the word signifieth) where the Son of God raigneth. In the 13. of Saint *Matthew*, the kingdome of God is described in this manner;

it

It is as a grain of Musterdseed, at first the least of al seeds; Math. 13. 31.
 but when a man hath sowne it in his field, it becometh
 first an herbe, then the greatest of herbs, thirdly a tree,
 lastly the birdes make arbours and shades in the bowes
 of it. Now why should the kingdome of God be
 compared vnto this seede which is still increasing? ve-
 rily no better reason can be giuen for it then this, that
 we may all learne, not to stand still in our Christian
 growth, but to preseuere and go on from grace vnto
 grace, till we become perfect men in Christ Iesus.
 As the star neuer ceased going, till it came vnto the Math. 2. 9.
 house where Christ was: so if we be once entred into
 the way of a holy and religious life, we must neuer
 stand still, but continue still going, till we come vnto
 heauen where God is. If we haue faith, we must then
 go from faith to faith; if we haue loue, we must conti-
 nue and abide in loue; if we haue zeale, we must labor
 to be consumed with zeale; if we giue almes, we must
 go a step further, and giue it with chearfulnesse; and
 as God hath continued a chaine of his good graces Rom. 8. 30.
 vnto vs, first by predestinating, secondly by calling,
 thirdly by iustifying, fourthly by glorifying vs: so
 must we continue a chain of our graces towards God,
 by giuing al diligence, as the Apostle Saint Peter spea- 2. Pet. 1. 5. 6.
 keth, to ioine vertue with our faith, and with our ver-
 tue knowledge, and with our knowledge téperance,
 and with our temperance patience, and with our pati-
 ence godlinesse. and neuer leaue ioyning the linkes of
 that golden chaine there ioyned, till our bodies and
 foules come to be disioined. But (beloued) if the want
 of any vertue is to be lamented in this age, it is the
 want of this vertue of all vertues, perseuerance. For

*Indies deficit
in agris agri-
cola
Cyp. con. Deme.*

2. Sam. 23.

Numb. 11. 7.

1. King. 17.

if we take a view of all estates of men, euen from the highest to the lowest, shall we not be so far frō finding any increase or growth in Christian duties, any going forward in the way of righteousnesse from grace vnto grace, and from strength vnto strength, that we shall rather finde an vniuersall falling away and defection in them? Is there not now (as *S. Cyprian* iustly complained in his time) a daily defectiō in the world, both of men, and of mens manners? Is there not a defection of the husbandman in the field, of the marriner at the sea, of citizens in townes, of townsmen in villages? Is there not a defection of innocency in the court, of iustice in iudgement, of concord in friendship, of workmanship in arts, of discipline in manners? Where is that zeale vnto the word, that hunger & thirst after the waters of the wel of life, that was wont to be amōg vs? Do we still thirst after these waters of the well of life, as *David* for the waters of the well of Bethlem? Nay rather are we not come vnto that fulnesse and satiety, that we euen loath these waters of life, as *Israel* loathed Manna? If it were not so, then should we not see so many in all places to loue better the thresholds of their doores, and their benches in aleboothes, then they loue the courts and seates of the Lords temple. The time was, when with gladnesse we haue receiued this word vpon al occasions, and entertained this heauenly food of our soules (as *Elias* foode for his body) with all thankfulnesse, euen then, when a blacke Rauen hath brought it vnto vs, I meane men but meanly qualified. But now vnto so low an ebbe is our zeale and deuotion come, that though Angels from heauen bring it, I meane men excellently qualified, and able sufficiently

sufficiently to performe the worke of right faithfull
 Euangelists, yet men reiect it, nay which is worse, they
 euen resolute with *Ahab* not at all to heare *Michea*; not 1. King. 22.
 because *Michea* prophesieth euill vnto them and not
 good, but because *Michea* is not a preacher qualified 2. Kin. 13. 14.
 in all points according to their humours. But to leaue
 our loue vnto the word, let vs descend vnto our loue
 to those that labor in the word, and for which loue
 many places in this land haue bene much commen-
 ded. True it is, we haue bin as affectionate vnto them
 as king *Io. 15* was to *Elizeus*, ascribing more vnto them
 for the good of the whole land, then to al our chariots
 and our horsmen. It is true, we haue entertained them
 as the Galathians did Saint *Paul*, not onely as the An-
 gels of God, but as Iesus Christ himselfe, yea we haue
 giuen no lesse honour vnto them, then the men of Gal. 4. 13.
Lyfia vnto *Barnabas* & *Paul*, freely cōfessing of these,
 as they confessed of them, that gods were come down Act. 14. 11.
 vnto vs in the likenesse of men. I adde yet more, (that
 you may see vnto what a fearefull relapse we are now
 in this age come,) that double honor both of coun- Aquin. in hunc
 tenance, and maintenance, (of countenance for their locum. lib. 3.
 place, of maintenance for their seruice) which they
 that labour in the word are worthy of, saith *S. Paul*: 1. Timoth 5.
 this double honour haue we yeelded and offered vn- 17.
 to them as their due in the amplest manner. But haue
 we so continued, haue we perseuered in this loue? I
 must be faithful in my maisters house with *Moses*, and
 speake a truth without flattery; I say boldly in the feare
 of God concerning this, as the Angell saith vnto the
 Church of Ephesus; we are become changelings, and Reuel. 2. 4.
 haue lost our former loue. For first for countenance;
 now

2 King 4.

Iohn 5.6.

1 Sam. 5.1.

Nchem. 13.

now euery vpstart that hath scraped but a little pelfe together by the patchings of his braine, will be deadly opposite vnto no man more then to Gods minister. And as for maintenance, the time indeed was, when with the good Shunamite you haue prouided for *Elias* a chamber, a stoole, a table, and a candlesticke, and haue come vnto the Prophets, as Christ vnto the lame man at the poole of Bethesda, *Vis sanus fieri?* wilt thou be maintained? wilt thou be beneficed? But now so are the times, and with the times so are men changed, that you take from *Elias* his chamber, his stoole, his table, and his candlestick. You do come vnto the Prophets, not as Christ to the man before mentioned, *Vis sanus fieri?* wilt thou be beneficed? but as *Iudas* to the high Priest, when he sold his master, *Quid mihi dabitur & ego tradam vobis?* what will you giue me and I will giue you a presentatiō? And though the visible iudgement of God be vpon such sacriledge, for it thrives with them as the Arke of God among the Philistines, and as the flesh which an Eagle sometime caried from an altar to her nest; a coale of Gods wrathfull indignation is caried with it, which in time consumeth them and their yong: though I say, this visible iudgement of God be vpon such sacriledge, yet the eies in our heads may faile with the expectation of that day, when the chambers of the Lord his house which *Tobiah* the Ammonite hath seized into his hands, shold be restored againe to their ancient institution for the maintenance of the Levites. What should I speake in particular of that stedfastnesse in faith, that modestie in words, that vprightnesse in our actions, that mercie in our works, that discipline in our manners, that loue and

and vnitie among neighbours and brethren, which in the Primitiue Church was the glory of the first Christians, and in some good measure hath heretofore bin seene among vs: Verily our coldnesse in all these, as in the former, is a plaine demonstration, that albeit we haue layed our hands vnto the plough of the best husbandry in the whole world, yet we haue looked back; and albeit we haue made some small entrance into the way of a vertuous life, yet we haue started aside, and fallen from it again for want of perseuerance. To draw this then to a conclusion. If we looke vpon all the sons of *Adam*, who are bound by the commaundement of God to seeke after the way of life, and in them if we wel consider, first the blindnesse of their reason, which is not able of it selfe without Gods assisting grace, to discern the way of life from the way of death: secondly the peruersnesse and obstinacie of their wils, which albeit they know the way, yet refuseth to walk in it: and lastly their back-sliding and want of perseuerance, when haply they haue begun; if (I say) we consider all these, bearing sway for the most part with most of *Adams* sonnes, we may then say, and say truly, euen as our Sauour Christ saith in my text, *They are few (yea very few) that do find the way of life.*

Now as this is a manifest and certaine truth, that there be few that do find the way of life, if we consider the hinderances in our selues that seeke the way; so in the next place, if we shall take a view of those things which do *retrahere*, which do allure vs and withdraw vs from the search of this way, it will appeare more plaine vnto vs. The things then which do vsually detaine and keepe vs backe from the search of

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Eccl. medit.
cap. 14.

this way of life, are these three old and ancient enemies of man, *Mundus, Caro, Diabolus* : the world, the flesh, the diuell : and these three hauing drawne as many men vnto their part, as the Dragon drew the starres of heauen with his taile, Reuelat. 12.4. it must needs follow that their number should be very small that go on in the way of life. I wil touch them all three in their order, and giue you such caueats out of Gods booke against each of them, that if we be once entred into the way of a godly life, which is the narrow way that must leade vs to eternall life, neither the world with his inticemēts, nor the flesh with her alluremēts, nor the diuell with his suggestions vnto sinne, shall be able to withdraw vs from it. First then for the world, which is the first enemy that opposeth vs in the way of life.

The World.

The tribes of *Ruben* and *Gad* being allured by the beauty and fatnesse of the ground on this side Iordan, thought the land of Canaan in goodnesse to be farre inferiour to it, and therefore they did set vp their rest there, and would go no further : and thus it is with most men, who are or should be in this world trauellers vnto the kingdome of heauen. For when they see the beautie and fatnes of this world wherein they liue, and that that is true of it which the citizens of Iericho said once to *Elisha* concerning their citie: Behold, the situation of the place is faire, and the ground pleasant; therefore with those two tribes of *Gad* and *Ruben* they wil go no further; but as *Peter* said in the moūt beholding Christs glory, so say they beholding the glorie of this world, *Bonū est esse hic*, It is good for vs to be here.

And

Math. 17. 4.

And indeed as *Ulysses* souldiers hauing once tasted of Hom. Odyss. pag. 247. that poisonous cup which the *Lotor phagi* gaue vnto them, they were neuer after desirous to go into their owne country: so the greatest part of men in the world being poisoned as it were with the pleasures and delights of it, they desire to haue their residence still in this life, & they neuer looke after that way that should bring them to eternal life. This the Apostle Saint *Iohn* knew very well, and therefore to withdraw the affections of men from the inticements of the world, he giueth this counsell, *Loue not the world.* Vpon which words of the Apostle, Saint *Bernard* maketh this question, *Vis nosse quis sit qui diligit mundum?* Wilt thou know who it is that doth loue the world? then marke (saith he) what the Apostle addeth, *Loue not the world nor the things of the world;* as if he had said, they that loue the things of the world, they are those that loue the world, and in louing them, they are drawne from the wayes of life: for, *amor rerum terrenarum viscus est spiritualium pennarum:* The loue of earthly things is August. de verbis Dom. in Mat. serm. 33. euen as birdlime to the spirituall wings of mens soules that they cannot mount to heauen. And as the spirit of God making *Dauid* apt and fit for the gouernment of the kingdome, was not vpon *Dauid* till the same spirit was departed from *Saul*: so the spirituall blessings and graces of God cannot possibly rest vpon men, till such time as the loue of this world is departed from them. And therefore our Sauour in the Gospell very fitly answereth the man that was desirous to follow him but to make a worldly gaine by that profession, *The foxes haue their holes, and the birds of the aire their nests, but the Son of man hath not where to rest his head:* Luke 9.58.

1. Ep. Ioh. 2. 16

meaning that worldly affections and desires had taken vp the possession of his heart, and that therefore there was no roome in his heart for the son of man to lodge in. Now if you would know of me what the things of the world are which vsually withdraw most of vs frō the wayes of life, because to speake thus of the world is too generall, I answer from the Apostle Saint *Iohn*; they are ambition and pride of the world, lust and concupiscence of the flesh, couetousnesse and insatiable desire of filthy lucre; these 3. Ambition, Lust, & Couetousnesse, which are not of the Father but of the world; these are the chiefe things of the world, & vnto which al other worldly things may be referred, which withdraw vs from the way of life. You shal see the truth of all these together in one chapter, *Luke 14*. Where when a certain man had made a great supper, and bad many, (vnder whom is shadowed out God the Father inuiting men vnto the banquet of grace in this life, and so consequently vnto that eternall supper of glory in the world to come:) the first excused himselfe thus, that he had bought a farme; in which, say the expositors, are taxed the ambitious men of this world, whose whole delight is to gather farmes and Lordships into their hands, to be accounted Kings on earth. The seconds excuse is, that he had bought a yoke of oxen, in which are taxed the couetous men, whose whole time of life is spent and employed in nothing else but in bargaining to get money. And the third mans answer is, that he had married a wife, and therefore he could not com; by which we see, that carnall concupiscence is a great hinderance vnto men in following the way of life. But of that by it selfe anon:

I will now amplifie a little the other two in this first branch of the world. First then for the ambitious affectation of worldly honors.

Ambition.

In that the diuell in the fourth of *Matthew* did seeke to perswade our Sauour Christ to fall downe and to worship him, by promising him the kingdomes of the world; it is a cleare demonstration, considering the wisdom of the diuell, that honour and preferment is able to draw men out of the right way; for although this temptation did not preuaile with Christ who was both God and man, yet it hath, and doth, & wil preuaile with men. Our mother *Euah* had honor and royalty enough, she was lady of Paradise, and not onely of Paradise, but of all the earth besides; and yet neither the earth nor Paradise can content her mind, but she must either be *Similis altissimo, like vnto* Gen. 3. *the most high*, she must be the Queene of heauen, or she will breake the commandement of God. Did not this thinke you, worke strongly vpon *Balaam*, when it Numb. 22. made him saddle vp his asse, and in hope of high fauors and preferments from the king, to ride post with the Princes of Moab to curse Gods people? Hath not this caused *Abimelek* to become a butcher to his owne Iudg. 9. 5. brethren? and *Herod* the king, that he might more peac- Ioseph. lib. 15. eably inioy that crown into which before most am- Antiq. cap. 2. bitiously he had crept, not to regard the life, either of friends, of wife, of children? Did not this cause *Absolon* 2. Sam. 15. most vnnaturally to thirst after the life and crowne of his owne father? and *Haman* to thirst after the life not Hest. 3. 6. of one priuate man alone, but of all the people of the Iewes in the kingdome of *Assuerus*? The trap which

Gen. 3. 5.

Sueton. in Nerone.

the diuell set to insnare our mother *Eue*, was hope of higher dignity, and this one subtlety of his, *Eritis tanquam Dij*, You shall be as Gods shining in honor and glory above other men, it hath heretofore bene, and it is at this day, the foundation & root of rebellions, treasons, murders, thefts, & of such damnable machiaueliā policies as are hardly to be found euen among the Gentiles; & as it was the speech of *Agrippina* the Emperour *Neros* mother, when she heard that her sonne *Nero* should be Emperour, but yet should kill his mother in his Empire; *Occidat, modo imperet*, Let him kill me, so he may be Emperour: so I pray God that by the perswasion of the diuell, it be not a settled resolution in the hearts of many, Let me perish, not temporally with *Agrippina*, but eternally both in soule and body, if so be in this life I may haue places of preferment, either in church or common-wealth.

Riches.

Mat. 19. 20. 21

Now for the wealth and riches of the world, that they likewise as well as worldly honours are a meanes to draw vs from the wayes of life, it is a case clearly decided by our Sauour Christ in the 19. of Saint *Matthew*; for when the yong man had made this question vnto Christ, *Maister, what shall I do to attaine eternall life?* and Christ his answer was, *Keepe the commandments*; and his reply to that was, *I haue kept them from my youth vp*; and Christ his replication to him againe was, *Yet thou wantest one thing, Sell all that thou hast, and giue it to the poore*: at that saying (saith the text) he departed sorowfull, and the cause of his sorow is there noted to be this, *He had great possessions and was rich*: and therefore our Sauour is bold in the 23. verse to set

set downe this as a conclusion, that a rich man shall hardly enter into the kingdome of heauen. But were it not a case thus cleared by our Sauour Christ, yet if we will but looke into the qualities and conditions of rich men, we shall find their wealth to haue bene, and to be vnto them an occasion of many grieuous and grosse finnes, by meanes whereof they are kept from the wayes of life. For to begin first with the sinne of pride (a sinne so hatefull in Gods eyes, that it cast our first parents out of Paradise, and *Lucifer* from heauen to hel,) to begin (I say) with the sinne of pride, mark it when you wil, you shall see that where store of wealth is, there commonly is store of pride: and therefore among other charges which Saint *Paul* giues to *Timo-* 1. Tim. 6. 17. thy, this is not left out, namely that he should charge rich men that they be not high minded. And the heathen man *Tully* describing the qualities of the rich, *In Orat. de lege* which for the most part are very intollerable, among *Agray ad Quirit.* others he setteth downe pride for one, and his instance is in the men of *Campania*; *Campani semper superbi bonitate agrorum & fructuum*: The men of *Campania* are euer high minded and proud, in regard of the store of fruites, and of corne which their country yeeldeth: and it is not only true in them, but as *Aristo-* 2. Lib. Rhet. *tle* saith, it holdeth in all rich men in al countries whatsoever. But if this sinne of pride did onely accompanie our earthly riches, it were well; *sed ecce venit Gad*, behold there are a great companie of finnes more: for as they do breed in vs pride of heart, to the contempt of our poore neighbours; so do they corrupt our memories to the forgetfulnesse of God. This *Moses* knew to be true, and therefore he giueth this caueat to the children

Dent. 5. 10.

children of Israel: *When the Lord thy God hath brought thee into the land which he sware vnto thy fathers to giue thee, with goodly cities which thou buildedst not, with houses full of all manner of goods which thou filledst not, with vineyards and Oliue trees which thou plantedst not; when thou hast eaten and art full, then take heed and be-*

ware that thou forget not the Lord thy God. Yea so common a thing it is for worldly riches to make men forget God, that *Salomon* himselfe, though he were wiser then other men, and so consequently better able to resist sinne; yet he maketh it his earnest sute vnto God,

Prou. 30. 8.

O Lord giue me neither pouertie nor riches; not pouerty, lest I steale, and take the name of my God in vaine; & not riches, least I be too full and deny thee, and say, Who is the Lord? For albeit I perswade my selfe, that there be many both in this citie and in other places of the land, who in a thankfull remembrance of Gods goodnesse and bountie to them, do confesse with Ia-

Gen. 32. 10.

*cob, I came ouer this Iordan with my staffe, and lo I haue now gotten two bands: I came poore and without prouision to this place, and lo I haue not onely gotten great wealth, but such honour also, that I sit with Princes: yet looke we generally vpon the courses of the rich, and we shall find it to be true, that as the Moone when she is at the ful, she is then farthest from the Sun, of whom she doth receiue her light; so men, when they are fullest of earthly riches and blessings, they are then commonly farthest from God, from whose fulnesse they haue receiued them. And as pride and forgetfulnesse of God do accompany our earthly riches; so a third euil of them is, that they make men to offend and sin in luxury. In the twelfth of *Luke* and 19. verse,*

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the great rich man, whose grounds brought forth
 fruite plentifully, he thinkes on nothing but his belly;
 Soule, now thou hast much goods for many yeares,
 liue at ease, eate, drinke, follow thy pleasure. And in
 the fifteenth of *Luke*, the yonger of the two brethren
 hauing receiued that portion of goods which belon-
 ged to him, he spends it all in few dayes in gluttonie,
 and venery. Fourthly, whereas the word of God is a
 speciall meanes to bring vs to saluation, these worldly
 riches choke the word, and make it vnfruitfull. You
 may see it in the thirteenth of Saint *Mathew*, where Mat. 13. 22.
 our Sauour expounding the parable of the sower,
 saith thus: *He that receiues the seed among the thornes*
is he that heares the word, but the care of the world & the
deceitfulnesse of riches choke the word in him, and he is
made vnfruitful. Fifthly, whereas it is a true note of the
 true child of God, euermore to be weary of this sin-
 ful world, and to desire with Saint *Paul* to be dissolued Philip. 1. 23.
 and to be with Christ; these earthly riches do make
 those which haue them loth to die, yea with a good
 will a rich man would not so much as thinke of death:
 saith the wise man: *O death, how bitter is the remem-* Eccles. 4. 1. 1.
brance of thee to a man that liues at rest and ease in his
possessions? And as worldly riches are an occasion of
 these euils; so lastly are they the cause of Idolatry, yea
 the couetous affectation of them, saith Saint *Paul*, is Ephes. 5. 5.
 Idolatry. And that it is so, the Diuines collect it thus:
 for whereas the true worship and seruice of God doth
 consist in these three, *in diligendo, honorando, & in ipso* Bonauen. Cen-
confidendo: In louing God, in honoring God, in put- tiloq. part. 1.
 ting our whole confidence and trust in God. The scet. 22.
 Mammonists of this world do take all these from God

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and

Deut. 6. 5.

1. Epi Ioh. 2. 15

Psal. 62. 2.

Reuel. 14. 7.

Prou. 16. 20.

Psal. 52. 1.

and giue them to their riches. For first, though the precept runne thus, *Thou shalt loue the Lord thy God with all thy heart, and with all thy soule, and with al thy might,* yet do these men take this loue from God, and bestow it on their wealth : and therefore Saint *Iohn* that he might meet with this, he giueth this caueat: *Loue not the world;* and the Prophet *Dauid*: *If riches increase, yet (saith he) do not set your hearts vpon them.* And for the second which is honor, whereas it is the Angels speech vnto vs that dwell vpon the face of the earth: *Honor and worship him that hath made the heauen & the earth, the sea and the fountaines of waters;* these men, as it is in the eight of *Hosea* and fourth verse, *Of their siluer and their gold do they make them Idols,* their siluer and gold is the god they worship. And lastly for confidence and trust, whereas the wise man saith: *Blessed is the man that trusteth in the Lord :* these are like vnto the man of whom the Prophet *Dauid* speaketh: *Behold the man that tooke not God for his strength, but trusted in the multitude of his riches .* So that the riches of the world, as wel as the honors of the world, are occasions, you see, vnto men of many sinnes, by which they are drawne from the wayes of life. If therefore we are desirous to preuent these and the like inticements of the world, least by them we be deceiued, and so caused to erre from the paths of life; our best course is euermore to consider of this world as it is, and not as it seemeth. *Caligula* the Emperour set golden loaves and other seruices of whole gold before his guests, and bad them eate. Indeed they had a glorious shew to looke vpon, but there was nothing in them to eate and to drinke, for the contentation of nature. And such, & no other
arc

are the dainties which the world proposeth vnto vs, both in wealth and honour; they haue (I confesse) a glorious shew to the eye, but the substance of them being well considered is but vanitie. First for honor, let *Haman* speake, who was next vnto the King, and with him was alone inuited to the banquet of *Queen Hester*; and when he hath said all that he can for his honor, yet the conclusiō of all must be this, that it was but vanitie: for in that day in which he was entertained with such royaltie at the banquet of *Queene Hester*, in that same day was he hung vpon the gallowes which he made for *Mordecai*; at the commandement of the King, who before had highly honoured him at the request of the *Queene*, who before had inuited him. How highly was our Sauour graced and dignified by the people of the *Iewes*? In the 6. of *Iohn* they would haue made him King; in the 12. of *Iohn* they cut downe branches of palme trees, and meete him singing sweetly, *Hosanna, Blessed art thou that comest in the name of the Lord*: but see the inconstancy of this people, and the mutabilitie of this worldly honour; they who before had cried *Hosanna, Blessed art thou that comest in the name of the Lord*, not many daies after, euen the fift day, as *Saint Hierome* hath obserued, they crie as earnestly against him, *Crucifige, let him be crucified*. So true is that which *Saint Bernard* hath concerning worldly honour, *Vanitas est huius seculi dignitas, cum magna expectatione speratur ut veniat, sed non potest teneri cum venerit*: The honours and preferments of the world are but meere vanities, they are long looked for of men to come with great expectation; but when once they haue them, they are so

Ester 2.1.

Ester 5.4.

Ester 7.1.10.

Iohn 6.15.

Iohn 12.13.

In cap. 2. Mat.

Eccles. 1. 2.

Iob 1.

Luk. 12. 19. 20

Gen. 28. 11.

short and fleeting, that they cannot keepe them. And for the wealth and riches of the world, it you will not beleue *Salomon* vpon his word when he calleth them vanity, yet beleue them to be vanitie, euen for this, because they will haue either thy end, or their end; their end, as they had in *Iob*, who from great wealth came vnto a low ebbe of pouerty: or thy end, as they had in the rich man, who when he sung a long lasting *requiem* to his soule in the multitude of his riches, had his soule the same night taken away frō him. And is there then (beloued) such vanity in this world, & in the best things which this world proposeth both in wealth and honor; and shall we for the gaining of this, leaue the gaining of such a world as is not subiect vnto vanitie? Shal we leaue gold for drosse, pearle for glasse, heauen for earth, the permanent & euerlasting ioyes of the one, for the momentary and transitory delights of the other? The eyes of the brute beasts are turned downward to the earth, to seeke for nothing but meate for their bellies; *At os homini sublime dedit*; But the face and countenance of man is lifted vppward vnto heauen, to behold God who hath made all for man, and man for himselfe: let vs then leaue the world and the things of the world vnto the beasts, to whom properly it belongeth, and let vs send vp the affections of our hearts vnto heauen, where our inheritance is reserued. And as *Iacob* in that his iourney vnto Padan-Aram is said to sleepe in the way; so while we liue here in this world, which is nothing else but a passage to a better life, or if you will so call it, our way and iourney to the heauenly Canaan, let vs sleepe and be at rest from the desire of temporall things whatsoeuer:

let

let heauen become our object, and earth become our
 abiect. The desires of our hearts, let them be placed
 vpon things aboue: as for things beneath, let them be
 vnto vs as vnto Saint Paul, euen losse and dung in re- Philip. 3. 8.
 gard of the excellent knowledge of Iesus Christ; as vnto
 Chrysostome *σκία καὶ ὄναρ καὶ τρυφὴ ὑδαρινώτερα*: a shadow
 and a dreame, and lighter then these; as vnto Plato
ὅτι καὶ ὁ θεὸς ἀξίον nothing, and worth nothing. Let vs say
 with Peter and with Peters affection, Behold master, we Math. 19. 27.
 forsake all and follow thee: let vs say with Saint Paule
Iam non ego, sed uiuit in me Christus, Now it is not I, but Galat. 2. 20.
 Christ which liueth in me; that is, as Saint Bernard ex-
 pounds those words very fitly to this purpose: *Ad alia*
quidem omnia mortuus sum, non sentio, non attendo, non
curo; si qua uero sunt Christi, hac uiuū inueniūt & paratū:
 Concerning these earthly and worldly matters, I haue
 no sense or feeling of them, by my reason I condemne
 them, and from my heart I abandon them; but if there
 be mention made of Christ, and of finding the waies
 of life, then my decaied spirits gather strength, then all
 the powers and faculties of my soule will me to cry
 with the Prophet David: *Paratum est cor meum, Domi-* Psal. 57. 7.
ne: My heart is ready o Lord, my heart is ready. For
 otherwise if cleauing, by an inordinate affection and
 loue, to this world and the things of it, we neglect and
 reiect the waies of life; as Moses from the top of Pis- Deut. 3. 27.
 gah might behold with his eyes the land of Canaan,
 but might not enter into it: & as the Syrians did heare
 Elisha speake, whom they desired to take, but could 2. King. 6. 19.
 not take him: so with the outward eares of our bodies
 we may heare of the ioyes of another life, and with the
 intellectuall eyes of our minds we may see that great

*Plutarch.**3. Cor. 4. 17.**Lib. lib. 10. c. 5*

glory which the iust shall haue heereafter, but our selues shall neuer come into heauen, our selues shall neuer be partakers of it. And as *Lyfimachus* king of *Lydia*, hauing yeelded himself into the hands of his enemies for a cup of cold water to quench his thirst, cryed out; *O me hominem infelicem, qui tantilla voluptatis gratia tantum amiserim regnum*, ô miserable and wretched man that I am, who for so short a pleasure haue parted with so glorious a kingdome as the kingdome of *Lydia*: so when we shall see in the last day that by yeelding too much vnto this world, and the things of it, we haue parted with the wayes of life, and so consequently haue yeelded vp our selues into the hands of our spirituall enemies, we shal mourne and lament, we shall sigh and wring our hands; and all the dreadfull torments which we shall then suffer, shall not wound and vex vs so sore, as this one consideration, namely when we shall call to mind, that for the momentary and trāsitorie pleasures of this world, we haue parted with that same exceeding, eternall, surpassing weight of glory in the kingdome of heauen. And thus much shall serue to haue spoken of the world, and of the things of the world, which is the first enemy that opposeth himself against man to keepe him from the way of life. I com to the second enemy, and this is, *Caro*.

The carnall lusts and desires of the flesh.

Aristotle disputing of the nature and efficacie of pleasure, saith this, that a man which taketh greater delight in instrumentall then in vocal musick, if he heare the same musitian both to play vpon his instrument and to sing; the pleasure and delight which he concei-
ueth

ueth in hearing of the instrument, doth so leade away his affections, that he hath no care at all of the voice: and as this is true in musick, so is it true (saith he) in all other things, when we intend two things at once, that which breedeth the greater pleasure and delight, for the most part doth euermore exclude the lesse. There being then in man two kinds of affections, carnall and spirituall, and all men for the most part taking greater delight in their carnall, then in their spirituall affections; of necessitie it must come to passe, that their carnall affections do swallow vp their spirituall, and so consequently they are so farre from finding the waies of life, that there is in them no desire, no lust at all vnto it. The sect and companie of the Epicures (who maintained carnal pleasure to be the onely *summum bonum* of this life) did swarme in greater abundance then any other sect did: *non quod veri aliquid afferat, sed quia multos popolare nomen voluptatis inuitat*; not because Lactan. de falsa sap. cap. 17. (saith *Lactantius*) there was any truth at all in their doctrine, but because the popular name of carnal pleasure is able to draw a world of men to it. Saint Paul confesseth of himselfe, that in his flesh there dwelt no Rom. 7. 18. good thing, and that he saw a law in his members rebelling against the law of his mind; and not that only, vers. 23. but that it led him away captiue to the law of sinne, insomuch that for very griefe of heart he breaketh out into these words: *Miser homo: O wretched man that I* vers. 24. *am, who shall deliuer me from the bodie of this death?* Saint *Hierome* writeth of himselfe, that albeit he led a In Epist. ad Eustoch. most strict and austere life in the wildernesse, exercising himselfe continually in prayer, and bringing his body vnder by long and often abstinence; yet notwithstanding

withstanding that he was vehemently assaulted by the lusts and desires of the flesh, euen as Saint *Paul* was. And surely, if the mortified flesh of these Saints of God, mortified no doubt by prayer, and by long and often fasting, did notwithstanding as themselves confessed, leade away their soules captiue to the law of sinne; then may we well conclude, that the vntamed flesh of vs vnbridled men, will forcibly and with violence misleade our soules from the way of life. Our Sauour Christ speaking of his owne passion, is so farre from the feare of death in himselfe, that he armeth his disciples against it, saying, that he would go to prepare a place for them; but afterwards when he was to die vnto the world, and to go to his father, then he seemes to be of another mind; then *transcat à me Calix, Father if it be thy will, let this cup passe from me.* And what was the reason of this? surely that in the 26. of *Mathew* and 41. verse, *The spirit is ready, but the flesh is weake.* The spirit indeed of many men is prone vnto that which is good, they desire so to runne the race of a godly life here, that hereafter they may receiue a crowne of glory; but so it is that mans life is as *Iob* speaketh, *Militia super terrā*, a warfare vpon earth; the flesh still lusting against the spirit, and the spirit against the flesh, and that which is most to be lamented, in most of vs the flesh extinguisheth the spirit. *Sampson* was a strong and valiant man, he encountred a Lion, and ouercame him, but encountring with the fury of his owne lustful passions, he could not master them. *Messes incendit alienas, & unius ipse mulieris accensus igniculo, messēm suę virtutis amisit:* He set fire indeed on the haruests of other men, but himself being inflamed with

John 14.2.

Luke 22.42.

Iob 7.1.

Gal. 5.17.

Iudg. 14.6.

Iudg. 16.17.

Ambros. in A.

pol. David.

with the fire of lust, lost the haruest of all his vertues. *Salomon* built a goodly Temple vnto God, but in the meane time his owne bodie, which should haue bene (as the Apostle saith of all our bodies) the temple of the holy Ghost, was by lust made the member of a harlot. This is that *Eue* that perswadeth *Adam* to forbidden fruites: this is that *Ægyptian Putipharis* that eggeth on innocent *Ioseph* to filthines: this is that *Iabel* that seduceth *Sifera* with fained affection: this is that *Dalilah* which lulleth *Sampson* asleep vpon her knees, & deliuereth him vp to the Philistins: this is that dancing daughter of *Herodias*, that cutteth off the head (the good beginnings) of many a *Iohn Baptist*. In a word, this is that talking damsell, at whose voice, with the Apostle Saint *Peter*, we do most of vs denie our maister Christ. I may say truly in this case with that reuerend father, *Crede mihi, loquor coram Domino, non mentior*, *Cedros Libani & duces gregum sub hac peste cecidisse reperi, de quorum casu non minus dubitabam, quàm Ambrosii vel Hieronymi*: Beleeue me, I speake before the Lord, I lie not; I haue knowne the Cedars of Libanus, and the leaders of the flockes to haue fallen and sunk downe violently vnder this temptation, of whose fall I made no more doubt then I did of the fall of *Ambrose* or of *Hierom*. There being then in man a double pleasure, *carnis & cordis*, the pleasure of the flesh and the pleasure of the heart; the pleasure of the flesh, when we giue our selues ouer to fulfill the lusts thereof; the pleasure of the heart, when we delight our selues in the Lord: therefore the cariage of euery Christian soule betweene these two pleasures must be such, that the pleasure of the flesh be no let

1. Cor. 6. 19.

Gen. 3. 6.

Gen. 39. 7.

Iudg. 4. 18.

Iudg. 16. 19.

Marke 6. 25.

Luk. 22. 56. 57

Augustin.

August. serm.

33. de verbis

secundū Liect.

Gal. 5. 17.

Gregor. dialog.
lib. 2.Gregor. Pastor.
cura. cap. 42.

or impediment to the pleasure of the heart. But you wil say, how may this be, seeing there is continuall enmitie betweene these, and the one of them (as the Apostle speaketh) stil lusteth against the other? I answer affirmatiuely, that it may well be, and I will shew you how. I do reade in the writings of Saint Gregory this relation concerning one *Benedict* a religious man, that whensoever he felt this conflict in his soule betweene the flesh and the spirit, he would throng his body into a place where nettles and briers grew, & sic per vulnera cutis, eduxit è corpore vulnus mentis, and so by those wounds which he inflicted on his body, he cured that wound which would haue infected his soule: his former inclination to fleshly pleasure by this stratageme being turned into paine and sorrow. But if you think this to be too hard and sharp a course for a carnal man to follow, I will then giue you a second, which is of no lesse consequent then that, but yet of lesse molestatiō. *Toby* in the sixt chapter and second verse, when he washed himselfe in the floud Tigris, a great fish leaped at him to haue deuoured him, but by the Angels counsell hauing drawne the fish vnto drie land, it was so far from deuouring him, that it yeelded it selfe to be deuoured of him. And so it falleth out in this conflict betweene the flesh and the spirit: for this flesh of ours so long as it swims in pleasures, and is pampered vp with delicacies, so long is it ready to deuoure and extinguish our spirits: but if once we draw it vpon drie land from amidst her pleasures, by abstinence and fasting, it will then haue no power, or at least but small power to impugne the spirit. *Olla ebulliens duplex habet remedium, vel cum aqua frigida infunditur, vel cum*
ab

ab igne elongatur: A seething pot hath but two remedies, either thou must powre in cold water, or else thou must remoue it further from the fire: And so the vntamed flesh of men boiling with lust hath but two remedies, either they must powre into their soules the water of repentance, and allay the heat of their lust with the cold teares of contrition, or else they must remoue it further from the fire; the fire I mean not only of meates and of drinkes (for gluttonie and drunken-
 nesse are the bellows of concupiscence, and the belly boyling with wine someth out lust, as Saint *Hierome* Sine Cerere & Baccho friget Venus: & venter mero astitit spumat libidinem. Hieron. saith) but also of lasciuious company, by which, as fire added vnto fire, the lust of the flesh is more intemperate. Vnto this, if you please, as a meanes to restrain these lustful passions, least by them with the common multitude we be led from the wayes of life, I may add the fearfull end of this sinne; fearfull I call it, not onely in regard of those horrible diseases breeding in the bodie, and in time consuming euen the marrow in the bones; but fearfull in regard of that dreadfull iudgement which shall be inflicted in the last day both vpon body and soule in hell fire. For to the lustful sinner shall God say euen as the Angell said to Babel, *Quantum glorificauit se in delicijs, tantum date illi tormentum & luctum*: In as much as he hath glorified himself and liued in pleasure, so much giue you vnto him torment and sorrow. There is a way that seemeth good, saith *Salomon*, but the end thereof is death: this way is the broad and common way of lustfull flesh and bloud, the pleasures whereof though they be sweet in the mouth, yet will they be bitter in the belly, like a cup of deadly poyson. They are the daughters of those lo-

Reuel. 9. 7. 10.

cuſts mentioned in the Reuelation, which haue faces faire as men, but killing ſtings in their tailes: and I may well reſemble them to the herbe *Sardonias* in Sardinia, of which *Solinus* writeth, that it maketh the eaters thereof to looke as if they laughed, but in their laughing they die. Much more might be added vnto this purpoſe, but (I take it) this may be ſufficient both to haue ſhewne you how theſe luſts of the fleſh are a great meanes to keepe many from the wayes of life, and alſo how we may repreſſe theſe luſts of the fleſh when they are rebellious. And now I come to the third and laſt enemy which oppoſeth himſelfe againſt man, and that is that old Serpent the Diuell, of whoſe ſubtilties in withdrawing vs frō the wayes of life, as in the reſt, ſo in this I beſeech you to heare a while with patience.

The Diuell.

Exod. 17.

As *Amaleck* reſiſted the Iſraelites, and vſed all the meanes that poſſibly he could deuife, to keep them frō coming into the earthly Canaan: ſo it is the policie of that infernall *Amalek* the diuell, to keepe men from comming into the Canaan of heauen. For the diuell hating God with a perfect hatred, and being not able to offer violence vnto him, he doth bend his force & ſtrength againſt man, that ſo he may perſecute God in his creature. Saint *Baſil* reſembleth the rage and fury of the diuell in this point, vnto the rage & fury of the wilde Panthers; for as they carrying naturally a hatred againſt man, if they ſee but the image and picture of a man, they run vpon it, and teare it in peeces, with no leſſe fury then if it were man himſelfe: ſo the diuell carrying a deadly hatred againſt God, becauſe his
proud

proud assaults were defeated by him, & his arrogancy punished with the losse of heauen and torment of hel, and being not able to do violence to God (as himselfe knoweth by wofull experience) he setteth vpon man, who is the picture or image of God, and he vseth no lesse cruelty both against his body and his soule, then he would (were he able) against God himselfe. Our Sauour Christ tels the Pharisees, that they compassed sea and land to make one of their profession, that is, to make men superstitious, hypocriticall, sinfull as themselues were. That which our Sauour obiekteth there against them, the diuel doth in a maner confesse of himselfe. For when God asked him from whence he came, his answer was, that he came from compassing the earth, and from walking to and fro in it. Now this walking of the diuel vp and downe in the earth, is not for any good which he intendeth vnto man, (for he walketh not as Christ did, to do good, and to heale all diseases both of body and soule among the people) but as the end of the Pharisees compassing of sea & land was to make men wicked like themselues: so the end of the diuels compassing the earth is to draw men out of the wayes of life, and to make them damned like himselfe. This was the Apostle Saint *Peters* meaning, when he giueth this reason of Satans compassing the earth, *He walketh about like a roaring Lion seeking whom he may deuoure.* Now among those infinite meanes which the diuell vseth to deuoure vs by drawing vs from the wayes of life, I will insift briefly vpon these few. The first whereof is this, saith *Bernard*.

The diuell doth subtilly pry, and iudicially looke into the natures and complexions of men, and according

Math. 23. 15.

Iob 1. 7.

1. Pet. 5. 8.

^{1.} Bernard. lib. de ordine vite.

1. Sam. 16.

2. Sam. 14.

2. Sam. 15.

2. Sam. 16.

According to the predominant and ouerruling humor in man, he applieth his temptation vnto this or that sinne: (for in euery man there is some one humour that is most inclinable to some sin.) As for example: The men of a sanguin and bloody complexion being naturally prone vnto ambition and vnchast behauior; the diuell straight vpon this their naturall inclination will spend all his strength to bring these men not only to an affecting, but also (if it be possible) to an effecting of these sins. You shall see it in the examples of king *Dauid* and his sonne *Absolon*. First concerning *Dauid*, the diuell knowing that to be true which was said of him, that he was ruddy and of a good countenance, and obseruing that he did dayly from the top of his house behold the wife of *Vrias* washing her; he presently takes the occasiō, & suggesteth him to send for her; & this being once done, he hath soone drawn *Dauid* out of the way of life, & made him an adulterer. And for *Absolon* his son, he being not vnlike vnto his father in that sanguine and beautiful complexion; the diuell working vpon this, perswadeth him to both to ambition and vncleane behauiour: for first he perswades him to affect a kingdome, and rather then he should be without a kingdō, he puts this in his heart, to depriue his own father. And for vnchast behauior, so effectually did the diuell worke vpon him, that he, spared not his fathers concubines, but defiled them, and himself with them, euen on the top of the house, in the sight of all the people. And as the diuell prouoketh men of sanguin complexions vnto these sinnes, so he deales with men of other complexions; for if he finde that thou art flegmaticke, then wil he suggest vnto

to thy soule the sinne of idlenesse, and prouoke thee vnto those sinnes that are depending vpon that. If he see thee to be cholericke, then he will perswade thee to hatred, malice, anger, reuenge, and such like. And if he perceiue thy complexion to be melancholick, the will he bend all the power and strength that he hath to driue thee to desperation. To preuent therefore the diuell in this first policy, as *Solomon* saith vnto the sluggard, *Go to the Pismire, ô thou sluggard, learne her wayes* *Prouer. 6. 6.* & be wise; so say I vnto you: go vnto the diuel himself, learne his wayes and be wise. The diuels course (as you heare) is to looke diligently into the natures and complexions of men, and so to apply his temptations vnto those sinnes vnto which naturally they are carried: do thou then the like, looke carefully into thy own body, consider diligently thy owne complexion, and withall those sinnes vnto which thou art naturally carried: And if thou finde thy selfe naturally inclinable either vnto wantonnesse, or vnto couetousnesse, or vnto wrath, or vnto enuy, or vnto drunkennesse, or vnto any one sin more then other, be thou then sure to set a barre before the doore of thy soule, and keepe Sathan from entring in: for sinne, as *Saint Bernard* well *Serm. de sex tribulationibus* speakes, by the suggestion of Sathan may stand at the doore of thy soule and knocke, but vnlesse thou open vnto him by consent, he cannot enter.

A second meanes which the diuell vseth to keepe vs from the way of life is this: whereas our vnderstanding by the fall of *Adam* is already blind and darke, he corrupts it further, and maketh vs altogether vnable to discerne betweene good and euill, causing vs to commit wickednesse with this strong conceit, that
our

1.Sam.25.

2.Sam.13.

our actions and workes are iust. And hence it is, that so many in these dayes are ouertaken and deceiued with the sinne of couetousnesse, because though they be neuer so couetous, yea as couetous as *Naball* was; yet the diuell perswadeth them, and they easily beleeue it, that it is not couetousnesse, it is but frugalitie. And hēce it is that we haue so many lasciuious people in the lād; because though they be neuer so much giuē to the lust of vncleannesse, yea to lust after those they should not, as *Amnon* did after his owne sister *Thamar*, yet the diuell perswadeth them, and they easily beleeue it, that it is not to be called lust, but rather loue. And thus our bad actions by the subtilty of the diuel being couered and coloured with good names, we are damned in these and in many other sins, committing them and that with greedinesse. But are we desirous to preuent the diuell in this his second policy? let vs then vse the same discretion for the preservation of our soules, which we do for the preservation of our bodily health. It is a rule in Phisick: *Pars maxima sanitatis est notitia morbi*: the best meanes for a sicke man to recouer his health, is to acknowledge his sicknesse. For if a man which hath the gout in his toe, will not take notice of it, but say it is nothing but a tingling in his toe; and if a man hath got the cough of the lungs, and wil not acknowledge it, but say it is nothing but a great cold which he hath takē: these diseases wil grow so hard vpon them, that at length it will be hard or rather impossible to cure them; wheras notice being taken of them in time, the danger is the lesse, & the cure more easie. And so the Diuines haue the like rule: *Pars maxima salutis est notitia peccati*: The best meanes for

for a sicke man in soule to be recouered, is to acknowledge and take notice of sinne, which is the sicknesse of the soule. For the man that is ouergrowne with couetousnesse, and saith it is but frugalitie: which is infected with the sinne of vncleannesse, and maintaineth it to be but loue: the man who like a swashbuckler is alwayes drawing his sword, cutting and hacking the harmelesse, and will haue this to haue no worse name then manhood and fortitude: these and the like diseases wil grow so hard vpon the soule, that it will be a plaine miracle to remoue them; whereas they being knowne and acknowledged for sinnes, as they are indeed, the cure of them is easie, and the danger of being drawne out of the waies of life by them, is quickly auoided.

But if the Diuell be thus preuented in this second policie, then like a sedulous and industrious enemy he setteth vpon vs with a third: for if he perceiue that thou conceiuest aright of thy sinnes, as that they are indeed sinnes, then he laboureth to deceiue thee with this, that *Dominus non videt*; though thou takest them to be sinnes, yet saith the diuell, the Lord doth not see them: and with this haue many bene deceiued. In the eighth of *Ezechiel* and twelfth verse, it is Gods speech vnto the Prophet: *Son of man, hast thou seene what the Ancients of Israel do in the darke, every one in the chamber of his imagery? for they say, the Lord sees vs not, the Lord hath forsake the earth.* Almighty God shews the Prophet, that the ancients of Israel had painted round about their walls euery similitude of creeping things, and abominable beasts; and he makes this to be the cause, a grosse perswasion that the Lord did not see

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them.

Gen. 3. 9.

Psal 94. 9.

Psal. 14. 2.

August. in Psa.
144.

them. But art thou desirous to preuent the diuell in this fallacian also? then for thy better instruction let me reason with thee thus. He that could espie our first parents hiding themselues among the thicke trees of the garden, cannot his eyes find out thy sinne, though it be committed in a secret place? *He that planted the eare, shall not he heare, saith David? or he that formed the eye, shall not he see?* As if he had said, Make no question, but whatsoeuer you speake or do, God doth heare it, God doth see it. It is not with the sight of God, as it is with the sight of man: if there be not a due and a proportionate distance betweene the sight of man and the obiect, the eye of man cannot possibly see it; but say God were circumscribed in some one place, and grant it were in heauen, yet that great distance which is betweene heauen and earth, euen seuen score and eightene thousand, foure hundred and sixtie three miles, as the Astronomers haue coniectured; yet doth not this great distance hinder God from seeing our sinnes. For *the Lord looked downe from heauen upon the children of men; what to do? to see if any would understand and seeeke after God:* but looking downe he saw that all were gone out of the way, that there was none that did good, no not one.

4. But if the Diuell preuaile not with this third fallacian, then behold a fourth: for doth God see thy sin? (saith Sathan) yet be bold to sinne still, for God is so mercifull, that he will not punish sinne. It is Saint *Augustines* complaint, that there be two sorts of men which do snatch occasions of sinning to themselues, the one from the mercie, the other from the iustice of God. One saith, God will take so strict and seuerer an account

account of our doings, that we shall not be able to answer one for a thousand; and therefore (saith he) being sure to be damned, *cur non facio quicquid volo?* why do I not whatsoever I wil? The other, he saith Gods mercie is aboute his workes, and at what time soeuer I repent, though it be at the last gaspe, he wil receiue me with the armes of his mercy, as he did the theefe vpon the crosse; and therefore why do not I go on still in my wickednesse? *Desperat ille ut peccet, sperat iste ut peccet, utrumq; metuendum*: the one despaireth, that he may sinne still, the other hopeth, that he may sinne still, and both are to be feared. But for those which dreame altogether of Gods mercie, that this fallacian of the diuels (by which many thousands are drawne from the wayes of life) may be preuented, let them remember that God, as he is mercifull, so he is iust. In the 116. Psalme and fift verse, *The Lord is mercifull and iust*, saith *Dauid*; not mercifull alone, but iust also. And as we cannot hide our sinnes from the all-seeing eye of God: so we cannot be defended frō the strong arme of his iustice. In the 6. of *Genesis* and 12. verse, it is said that God looked downe vpon the earth, and seeing that all flesh had corrupted his wayes, he saith to *Noah*, *An end of al flesh is come before me, for the earth is filled with crueltie through them, and behold I will destroy them from the earth*. In which words we may obserue first that God sees our sinnes; secondly, that though he seeth sinne, yet he is mercifull; and thirdly, that as he is mercifull, so he is iust. God looked downe vpon the earth, and saw that all flesh had corrupted his way, there is the first, Gods sight of sinne: the earth is filled with crueltie, there is the second, the mercie

of God and long suffering : for he doth not presently execute iudgement vpon them, but stayed so long till the earth was full of crueltie. *And behold I will destroy them from the earth*, there is Gods iustice.

Psalm 133. 1.

But if the diuell by none of these be able to deceiue vs, and to draw vs from the wayes of life, then he hath a fift, which shall be my last at this time. He setteth before our eyes the good and pleasure that doth accompany our sinne; and indeede these are shrewd temptations vnto flesh and blood. The Prophet *David* maketh choise of these two to draw vs vnto brotherly loue and vnity: O how good and pleasant a thing it is, for brethre to dwel together in vnity: And so the diuell he maketh choise of both these to draw vs to the committing of iniquity, sometimes vsing but one of these, and sometimes ioyning them both for the strengthening of his temptation. In the 22. of Numbers one of these was sufficient to draw *Balaam* vnto sinne: for though he had receiued a commandement from God that he should not go with the princes of Moab to curse the people of Israel; yet when he considered that *Balacks* offers would proue comodious to him, he resolueth vpon the iourney with them, and his Asses thrise reuolt could not stay him. But in the third of Genesis there the diuell vseth both, and with them both he preuailed against our mother *Eue*; for albeit she knew well, that she should dye the death in eating of the forbidden tree, yet because she saw that it was good for meat, and pleasant to the eyes, she tooke thereof and did eate. That then these deceitful temptations of the diuell may be reiected: first that no commodity do draw thee from the wayes of life to sinne, let

let that saying of our Sauour Christ be alwaies in thy mind; what shal a man get if he win the whole world, Math. 16. 26. and loofe his owne soule? what shall a man get if by vsury, oppression of the poore, extortio, false weights, false measures, and the like, he shall be able to purchase much land, and with the rich glutton go in purple and Luk. 16. 19. fine linnen, and fare deliciously euery day; when as these commodious finnes as he accounteth them, shall bring no lesse discommoditie vpon him then hel fire? And secondly that no pleasure preuail with thee, remēber that sin, though it be sweet in the mouth, yet it wil be bitter in the belly; that though it be pleasāt in the beginning, yet it will be painfull in the end: & that the diuell dealeth herein with vs, as vnconscionable Mercers and Drapers deale with their chapmen. For as they neuer shew vnto their chapmen the middle part & fag end of their wares, which perhaps are stark naught, but onely the vpper part thereof which commonly is very good: so this maister Mercer the diuel, he sheweth alwaies to his sinfull chapmen the vpper part of his wares, namely the present pleasure, delectation, and delight of sin; but as for the middle part of his wares, which is remorse of conscience, and the fag end of his wares which is Gods vengeance, these he neuer sheweth. For (beloued) if men should see before hand with the spirituall eyes of their foules, either the middle part of sinne, which is remorse of conscience, or the end of sinne which is Gods vengeance, either in this life, or in the other; then out of doubt, whē the diuel shal offer his wares vnto the sale, (as to the couetous man his neighbors vineyard, to the adulterer his neighbors wife, to the taylour long bills, to the

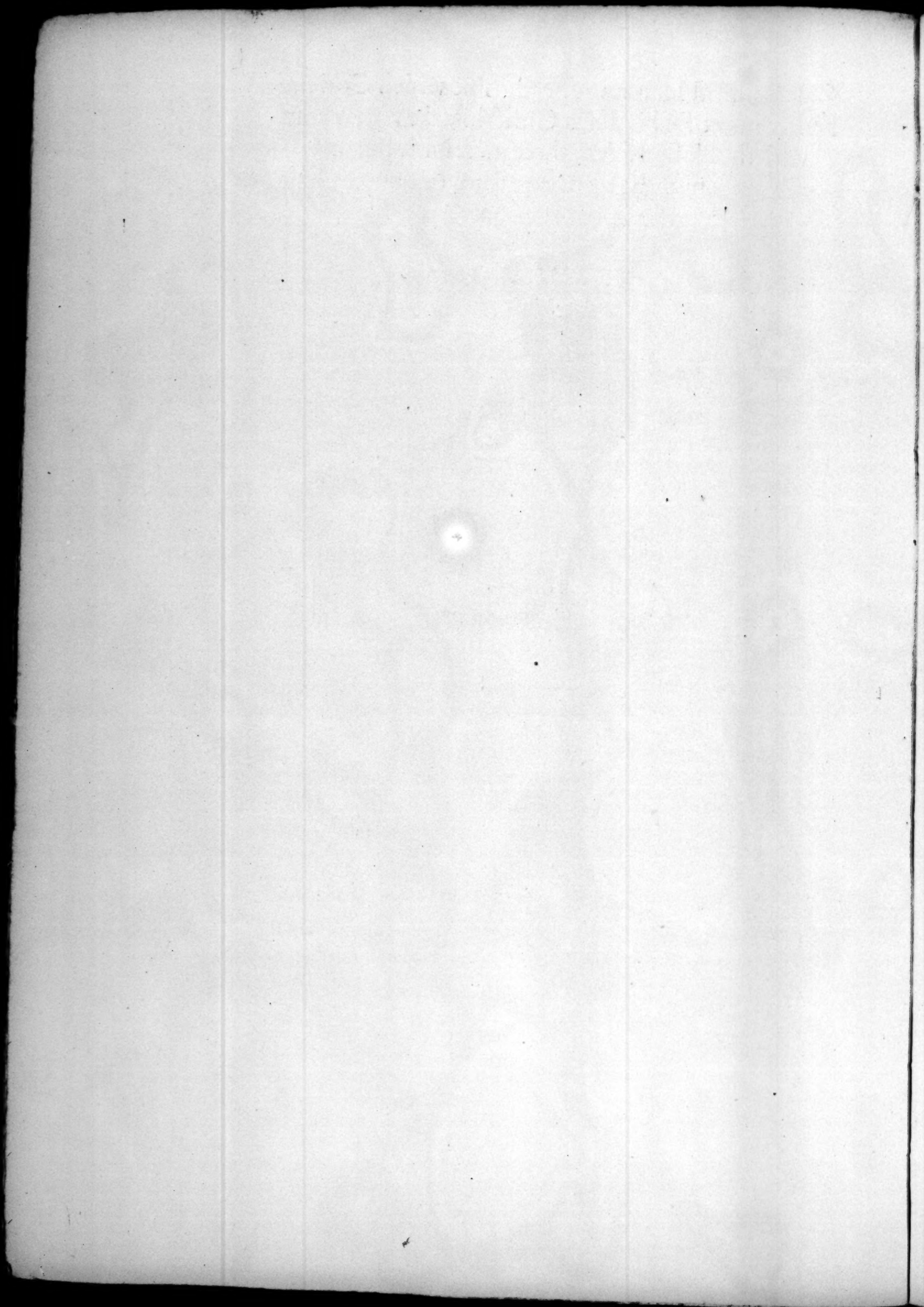
Hom. I. ad
pop. Antioch.

retailer false weights, and so in the rest) they will all answer, (if there be any sparke of grace or goodnesse in them) as the Athenian Orator did vpon the like proffer; *Non enim tanti pœnitere*, I wil not buy repentance so deare. And thus at last haue you seene those impediments and lets why so few do finde the way of life. The impediments *ex parte querentis*, in our selues that seeke the way are three, blindnesse of reason, peruersnesse of will, and want of perseuerance: and the lets *ex parte retrahentium* are three likewise; the world with his inticements, the flesh with her allurements, and the diuell with his suggestions vnto sinne. And now to conclude, Saint *Chrysostome* in his first homily to the people of Antioch, doth require a reward for a sermon which he made against the blasphemers of Gods name. The onely reward (beloued) which I wil craue for my sermon, is this, that it would please Almighty God, so to worke in the hearts of all you that haue now bene partakers of it, that you may say, and say truly of my sermon, as *Tully* in his *Academicks* saith of *Varros* bookes: *Nos in nostra vrbe peregrinantes tanquam hospites, tui libri quasi domum deduxerunt*; We who heretofore in this our city of London, by the blindnesse of our reason, the peruersnesse of our wils, and want of perseuerance, haue erred from the wayes of life, and by the inticements of the world, the allurements of the flesh, and the suggestions of the diuell, haue wandered vp and downe in the plaines of sinne, and in the vallies of iniquitie, are thereby now brought home againe vnto the wayes of life, and reduced into the number of that little flocke, whereof that great Shepheard and Bishop of our soules,

soules, Christ Iesus is the head. The which God the
Father grant for his Iesus Christ his sake, to whom
with the blessed spirit, three in Trinitie but one
in Vnitie, be ascribed all honour and
glorie for euermore.

FINIS.







THE LAST IUDGEMENT.

TO THE RIGHT
WORSHIPFULL
IOHN BREVVSTER
ESQUIRE.



*IR, among many patrons of ver-
tue, and Theologicall endeouours,
I presume to rank your name; who
as I know you not inferiour to the
best, for a Fautor of learning and
a louer of Pietie; so I present you
here with such a worke best fitting
your addiction, and most worthie*

*your patronage. And howsoever I may seeme officiously
bold to publish these things without free consent of the Au-
thor (as I confesse I do:) yet out of earnest desire to raise him
from obscuritie to a deserued eminence in the worlds ac-
count, and thoroughly moued with pitie, that so heauenly
things should perish with the breath they were deliuered,
(as if eternitie should fade with a moment:) I haue aduen-
tured to giue them longer life, seconding my boldnesse*

H

with

with a strong presumption, that I shall frustrate needlesse doubts, and herein deserue your good opinion. And on this hope I rest, committing the sequele to your serious view, and my attempt in this to your fauourable construction.

Yours in all affection
and dutie,

C. B.





MATTH. 25. 15.

*Watch therefore, for you know neither the day
nor the houre when the Sonne of
man will come.*



S when children hauing ouer-slept themselves, and begin to cry, as fearing the correction of their seuerer maisters; their indulgent mothers do commonly comfort them with one of these two things, as first, that there is no time yet past, and secondly, that their maister is a gentle man and will forgiue them: In the very same manner do the carnall and carelesse worldlings of this age deale with those their acquaintance and friends, who haue fetched a long and a deepe sleepe in sinne and securitie. For whereas their counsell to them should be that which Saint Paul hath, *Ephes. 5. 14. Awake thou that sleepest, and stand vp fro the dead, and Christ shall giue thee light:* these men cleane contrary, to take away all feare of iudgement to come in a sinner, they apply either one or both these comforts to them; first, that *nullum tempus poenitentiae inidoneum*, that no time is too late to come vnto God by repentance: and if they stagger in their hope notwithstanding this first comfort, then is it commonly backed with this second, that God is *Deus misericordia*, a God of mercie, and will forgiue them. And in this for the most part we are all like vnto Benhadad, 2. King. 20. For as he fled from the King

H 2

of

of Israel from place vnto place, till he was forced into a chamber; and when he could go no farther, thus he was comforted, *Reges Israel sunt Reges misericordes*, The Kings of Israel are mercifull Kings. So men commonly when they are in health and strength of bodie, they run on in iniquitie and sinne, and are impiously rebellious against the holy one of Israel: but when they are chased as it were into their chambers either by sicknesse or old age, and when there is no way but one, as we say, but death with them; then this is their comfort, that *Deus Israel est Deus misericordiae*, that the God of Israel wil be then vnto them a God of mercy. But (beloued) let vs neither flatter our selues with vaine hopes, nor deceiue our neighbours with false comforts; for though God accepteth of him who cometh vnto him in his old age which is the euening of his life (as you may see by him who had a penie giuen him, *Math. 20. 9.* though he came at the end of the day to the vineyard, and by the theefe (*Luke 25. 43.*) who was posted euen from the crosse vnto Paradise;) yet God had rather thou shouldest come vnto him in thy youth, which is the morning of thy age. And to that end saith the wise man, *Eccles. 12. 1. Remember now thy Creator in the dayes of thy youth*: least our comming vnto God should be put off and deferred, he saith, *Remember now*: and least we should put off till old age or death, he addeth *in the dayes of thy youth*. And surely if there were no other reason for it, or if we had not the lamentable example of the five foolish virgins in this chapter to direct vs; who calling, *Lord, Lord, open vnto vs*, when it was too late, were shut out and excluded from the kingdome of heauen: yet this may be
suffi-

sufficient, that we see commonly in our experience carnall and carelesse sinners, by the iust iudgement of God, to be punished with this kinde of punishment; namely in old age and at the houre of death to forget both themselues and God, as before in their youth they had no care to remember him. And for the second comfort, that God is *Deus misericordiae*, a mercifull God: sure it is, that as the women sung concerning *Saul* and *Dauid*, *1. Sam. 18. 7. Saul hath slaine his thousand, but Dauid his tē thousands*: So we may sorowfully sing and say truly, that the despaire of Gods mercie hath slaine thousands, but the grosse presumption of his mercie hath slaine ten thousands, it hath sent ten times as many more vnto hell as the despaire of his mercie. And therefore let vs not suffer our selues any longer to be deceiued; for as it is true of God which the Prophet *Dauid* hath, *Psal. 86. 15.* that the Lord is a pitifull God, mercifull, slow to anger, and great in kindnesse, (for all these doth he heape together in that verse:) yet haue we no reason to be presumptuous vpon these his mercies, but we should rather looke backe vnto the *18. Psalme* and *26. verse*, where the Prophet speaking of God, he saith thus; *With the pure thou wilt shew thy selfe pure, and with the froward thou wilt shew thy selfe froward*: that is, as he wil mercifully receiue and pardon those that are penitent, so he will iustly repell and seuerely punish those that are impenitent. In the verses which go before from the beginning of this Chapter, we haue the truth and prooffe of this doctrine in the parable of the ten virgins: For as we see the five wise virgins who had oyle in their lampes, that is, whose good workes and godly

Iusto Dei iudicio hac pœna punitur peccator, ut moriens obliuiscatur sui qui cū uiuere obliuio est Dei. Augustin.

liues did shine and giue light vnto others, as a lampe giues light vnto those that are in darknesse; as we see these most mercifully to be receiued, and to enter in with the bridegroom: so the five foolish virgins, who did slumber and sleepe, and had no care to expect the bridegroomes coming by a vertuous and godly life, those we see most iustly to be shut out. And our Saviour Christ concludeth and shutteth vp that parable with this comfortable & sweet caueat vnto vs: *Watch therefore, for you know neither the day nor the houre when the Sonne of man will come.* As if he should haue said, seeing there will be a coming of the Sonne of man to iudgement; and his coming, as it will be ioyfull and comfortable to the godly, so it will be fearfull and terrible to the wicked, and we know neither the day nor the houre when he wil come: therefore slumber not, sleepe not, be not carelesse, be not secure in your sinnes, but watch, that is, be prepared by a vertuous and godly life against his coming; that so when he shal come, you may be receiued into heauen with the five wise virgins, and not be excluded and shut out of heauen with the five foolish. *Watch therefore, for you know neither the day nor the houre when the Sonne of man will come.*

In the right opening & handling of which words, I beseech you to obserue carefully with me these foure particular considerations. First, that there will be a coming of the Sonne of man to iudgement: *He wil come.* Secondly that because he commeth to iudgement, therefore his coming wil be fearful & terrible. Thirdly that the time of his fearfull and terrible coming vnto iudgement is vncertaine: *We neither know the*

the day nor the houre when he wil come. And lastly the vse which we are to make of all these; & this is a careful & vigilant preparation of our selues against hiscōming, in the first words, *Vigilate igitur, Watch therefore. Watch therefore*, for you know neither the day nor the houre when the Sonne of man will come. Now of all these in their order. And first for the first consideration.

1. That there wil be a comming of the Sonne of man to iudgement. *He will come.*

It was the fond opinion of *Aristotle* that great Phil-
 losopher, that the world had no beginning, and so
 consequently shall haue no end; and that mankind
 with all other creatures in the world, were alwayes,
 and should be alwayes. The which opinion of his if
 it were true, then might men lawfully doubt, whether
 there should be a general Sessions, a generall calling or
 no, of men vnto iudgement. But the best way to con-
 fute a heathen, is by a heathen. It was therfore the true
 sentence of another heathen man, that the older the
 world waxeth, the bodies of men naturally, for stature
 are lesse, and for strength are weaker; and this was the
 opinion of *Homer* himselfe a great Poet, and no small
 Philosopher. For speaking of the battell which
 was fought betweene *Æneas* and *Diomedes*, he affir-
 meth that *Diomedes* cast a stone at *Æneas*, so heauy and
 of so great a weight, as fourteen men (saith he) are not
 able to cast the like, as men go now a dayes. And if as
 the world waxeth in yeaeres, so mans strength doth de-
 crease, then doubtlesse the world waxing still old, it
 will at last come to nothing; and so consequently euen
 in plaine reason, the world and men in the world will
 haue

*Lib. 1. de celo
cap. 10.*

*Plinius Secun-
dus.
August. de ciu.
dei. lib. 15.
cap. 9.*

haue an end. But me thinks I heare some godlesse and prophane Atheist reply thus. Suppose that the world and men in the world shall haue an end; yet I am of opinion that there is the same end of a man that there is of a beast. A beast, when it dieth, the flesh is consumed, and the soule vanisheth into the aire, and there is his full period: and why may it not be so with man? For the answer herunto: It was *Plato* his opinion (who deserued and that iustly, the name of a diuine) that the soules of men did not die, but liue, being separated from their bodies, and that after this life ended they should giue an account of all their actions. And those fictions in the Poets, concerning the Elisian fields and places of pleasure for good men after this life, and places of punishment for euil men; what did they else shew, but that there hath bene among the wisest of the heathen a certaine perswasion of the soules immortality, and that after this life it should be iudged? But because the prophane Atheist wil not be drawne to a beleef, either of the soules immortality, or of the bodies resurrection in the day of iudgment, vnlesse we can win them therunto by the maine sway of reason, let vs see whether in reason we commit any absurdity or no, in beleeuing the resurrection of the body. *Tertullian* propounding the question for them: *Quomodo dissoluta materia exhiberi potest?* How is it possible that the matter of mans body being once dissolued, as it shall be in the graue, should euer rise againe, and be perfectly exhibited before the iudgement seat of God? he doth answer their question thus: *Quid tibi noui eueniet? qui non eras, factus es, & cum iterum non eris, fies:* What strange or new wonder is this? thou which once wert not, wast made

In Apol. cap. 45

made by God, and so hereafter when thou shalt not be, thou shalt be made again; for God can as easily restore thee being dissolued into dust, as he could create thee at the first being nothing. In the first Psalme & fifth verse we read it thus. *The wicked shall not stand in iudgement*: but the Caldey paraphrase hath it thus, *They shall not rise in that great day, the day of iudgment*. In regard of which words, some Hebrew writers haue bene bold to make this collection, that the wicked shall not rise, but their bodies and soules at the houre of death shall perish and come to nothing. But as in many points they are fantastically foolish: so in this are they most erroneously hereticall. For although it be there said, that the wicked shall not rise in iudgment, we must not thereby gather, *Carere eos resurgendi natura, sed resurgendi in iudicium perdidisse ordinem*: We must not gather, that the nature & property of rising shall be wanting vnto the, but that they haue lost the order of rising vnto iudgment. Now what the order of rising vnto iudgment is, we may see in the third of Ioh. the 18. & 19. ver. where our Sauour saith thus. *He that beleeueth in me shall not be iudged, but he which beleeueth not, I am iudicatus est, he is already iudged*. The which words of our Sauour, haply they may trouble the careless hearers, and the negligent readers thereof; for in that he saith, *he that beleeueth in me shall not be iudged*, there he exempteth the faithful from iudgment: and in that he saith, *he that beleeueth not, is already iudged*, he seemes to teach that the Infidels shall not be admitted vnto iudgment. And if the faithful are exempted from iudgment to come, and the Infidels are already iudged; why then, *Non videtur locus esse relictus iudicio*, It should
I seeme

seeme there is no place left for iudgement, and that there are no persons to be iudged. Yes saith *Hilary*; for in the 18. verse, our Sauior hauing excepted the beleeuers and vnbeleeuers; the beleeuers *à iudicio condemnationis*, from the iudgement of condemnation: and the Infidels and vnbeleeuers, because their iudgement of condemnation is so certain, that it is in the eternall decree of God already past, and there remaines onely at the last day but the publication thereof. In the 19. verse he expresseth the parties to be iudged, and the cause of their iudgement; for thus he saith: *This is the condemnation, that light is come into the world, and men loued darkenesse rather then the light, because their deeds are euill.* As if he had said: There is a middle sort of people, which are neither altogether without faith, nor absolutely faithfull; the feare of God containeth them in the Church, but the vaine vanities of the world draw them vnto secular vices, *Orant quia timent, peccant quia volunt*, they pray because they are afraid of God and his iudgements, but withall they commit sinne, because they take a pleasure and delight in it. These then which do loue darkenesse rather then light, that is, which are content to loue Christ who is the light of the world, but withall they preferre the euill deeds of darknesse, these are they (let the Hebrew writers fable what they wil) which shal one day come to iudgement. And that we may the better conceiue, and beleeue this; there are as you know, in our assises and sessions here vpon earth, certaine things necessarily required. As first, there is required the person and presence of the Iudge. Secondly, certaine vpright Iustices his assistants vpon the bench. Thirdly, the citation
on

on of the prisoners to the bar, with leaue giuen them to pleade for theselues. Fourthly, the allegation or accusation of the witnesses. Fifthly, the Iudges verdict. Sixtly, the proceeding to sentence either of absolution or condemnation. And lastly the execution of the sentence committed to the sheriffe or bayliffe. Of al which (beloued) that we may the better beleue that great sessions in that last and dreadfull day of iudgement, we haue speciall mention in the Scriptures. And first for the Iudge, that is Iesus Christ the second person in Trinitie. For howsoeuer the whole Trinitie haue a stroke in the action, yet the execution thereof is committed by them to the second person. So Christ himselfe saith (*Iohn the 5.22.*) *The Father iudgeth no man, but hath committed all iudgement to the Sonne.* So Saint Paul saith (*Rom. 14. 10.*) *We must all of vs appeare before the iudgement seat of Christ.* And Saint Austm giueth a reason of it thus, *Vt ea natura iudicem agat, quae sub iudice stetit*, That he may act the office of a iudge in that nature in which he stood before a iudge. Secondly, for his assistants vpon the bench, they are his disciples (*Math. 19. 28.*) *For when the sonne of man (saith Christ) shall sit in the throne of his maiestie, yee which haue followed me in the regeneration, shall sit also vpon twelue thrones, and iudge the twelue tribes of Israel.* And thirdly, for the bringing of the prisoners to the bar, yee haue it in the 5. of *Iohn* and 28. vers. *The houre shall come in which all that are in the graues shall heare the voice of the sonne of God, and they shal come forth that haue done good vnto the resurrection of life, but they which haue done euill vnto the resurrection of condemnation.* At which time the prisoner shall haue free liber-

ty to speake what he can for himselfe; for so they on the left hand pleade not guilty (*Math. 25. 44.*) Lord when haue we seene thee an hūgred, or athirst, or a stranger, or naked, or sicke, or in prison, & did not minister vnto thee? And fourthly, for the witnesses, they are more then two. For first Christ who is the Iudge, he will witnesse against vs. *Ier. 29. 23. Ego sum iudex & testis, I am both a iudge and a witnesse.* And whereas men are often compelled and enforced to beare witnesse to the truth; in the third of *Malachy* and fift verse: *Ego sum testis velox*, I am a swift witnesse. And if Christ should faile in his testimonie against vs, yet his lawgiuer *Moses* wil not faile; for so Christ saith (*Ioh. 5. 45.*) *Do not thinke that I will accuse you to my Father: there is one that accuseth you, euen Moses in whō you trust.* And though Christ and *Moses* both do faile in their witnesse, yet is there another who will not be wanting, euen the diuell, in whō many haue trusted too much. For in the 12. of the *Reuel. 10. v.* Sathan the accuser of the brethren is cast downe, who accuseth them before God day and night. And thus, saith Saint *Augustine*, will he vrge in the last day and enforce his accusation before God. Thine they were O king of heauen by creation, but mine they are by transgression. *Tui per gratiam quam amiserunt, mei per culpam in qua decesserunt*: Thine they were by grace, which wilfully they haue cast away, mine they are by sins, which hath cast them away: thine they were by the glorious merit of thy passion, mine they are for want of charitable compassion: thine they were because thou diedst for their sins, mine they they are because they died not, but liued vnto sin. *Nobis ergo associantur in pœnis qui cō-*
for-

formati sunt in culpis: and therefore ô supreme iudge, it stands with equitie & iustice, that these shold be partakers in our punishments, who while they liued in the world, were companions in our finnes. But if Christ, and *Moses*, and the diuel should faile in their witnesse, though neither of these did know of thy sinne, and so consequently could not iustly accuse thee; yet as *Lactantius* well saith, *Quid prodest tibi non habere conscium, habenti conscientia?* What will the ignorance of others auaille thee, when as the testimony of thy owne conscience wil preuaile against thee? For as there are some which haue a good conscience (Heb. 13. 18.) so there are others which haue a bad conscience, a conscience seared with a hot iron (1. *Timoth.* 4. 4.) And as they who in godly purenesse and not in fleshly wisedome, haue their conuersation in this world, the testimony of their conscience shal cause them to reioyce (1. *Cor.* 1. 12.) so they which haue followed the vaine pleasures, & the pleasing vanities of this world, the testimony of their conscience shall cause the to lament. And then a mans owne cōscience accusing him, there needeth no iury to be impannelled: for the party confessing the action, the Iudge will immediatly proceed to sentence, the which sentence shall not be (like the Roman *A) a sentence of Absolution, whereof mention is made (*Math.* 25. 34.) *Venite benedicti, Come ye blessed of my Father, inherit the kingdome prepared for you from the foundation of the world.* But it shall be (like that *nigrum* ^{DATA} of the Greeks) a sentence of condemnation, whereof mention is made in the same chapter and 41. verse. *Ite maledicti, Go ye cursed into euerlasting fire, which is prepared for the diuell and his Angels.* And

**Romani tabellas seu literas in urnam solebant conijcere: litera fuerit. A.C. A litera Absolutionis, C litera condemnationis: talis in iudicij consuetudo apud Græcos. DATA respōdebat Romanorum C. tau Romanorum. A.*

then last of all followeth the executiō of the sentence, the charge whereof shall be committed to the Angels. For so saith our Sauour (*Math. 13.49.*) *At the end of the world, the Angels shal go forth, and seuer the bad from among the iust, and shall cast them into a fornace of fire, where shall be wailing and gnashing of teeth.* So then to conclude this with that of the Preacher (*Eccl. 11.9.*) *Reioyce o young man in thy youth, let thy heart cheere thee in the dayes of thy youth, walke in the wayes of thy heart, and in the lusts of thine owne eyes; but yet know that for all these things God shall bring thee vnto iudgement.* Be not therefore deceiued, neither flatter your selues with this vaine imagination, that though you commit sinne with greedinesse, yet there will be no reckoning and account for it. Say not within your selues, as it is in the 5. of *Eccle. 4.* I haue sinned and what euill hath come vnto me? For as it followeth in the same place, *Dominus est* patiens redditor: The Lord is a patient rewarder;* that is, as he is patient for a time and expecteth thy returne from sinne; so he is a rewarder, & will not leaue thee vnpunished. *Lento gradu ad vindictam ira diuina procedit, sed tarditatem supplicij grauitate iudicij recompensat;* The iustice of God goes slowly indeed, but it recompenseth the slacknesse of iudgement with the heauinesse thereof. And therefore as *Abraham* said vnto the rich man, (*Luke 16.25.*) *Hic bona, sed illic mala,* Here thou receiuedst good things, but now thou art tormented: so haply without any checke or controlement, thou maiest follow thy sinfull pleasures and delights here in this world; but there will one day come a time, when for those thou shalt be brought before a Iudge, and the iudge shall deliuer thee to a iaylour,

**Patiens redditor dicitur, quia peccata hominum & patitur & reddit. Nam quos Deus ut conuerterentur tolerat, non conuersos diuini damnat. Greg. Hom. 13. in Euang.*

lour, and the iaylour shall cast thee into prison, from whence thou shalt neuer be released. And therefore howsoeuer there hath heretofore bene no impression in our hearts of this iudgement to come, yet hereafter as Saint *Hierom* confesseth of himselfe, *sive comedas, sive bibas*, whether thou eatest or drinkest, whether thou wakest or sleepest, whether thou walkest abroad or stayest at home, let that be euer sounding in thy eares, which was euer sounding in his eares: *Surgite mortui, venite ad iudicium*: Arise o you dead, and come to iudgement. Thus much for the first consideration: That there will be a comming of the Sonne of man to iudgement. I come to the second.

2. That this his comming vnto Iudgement will be terrible.

In the ninth of *Esay* and sixt verse, the Prophet speaking of the coming of our Sauior Christ, he saith thus: *Parvulus natus est nobis*: A child is borne vnto vs, and his name shall be called *Wonderful, Counseller, the euerlasting Father, the Prince of peace*: and in the 21. of *Matthew* and fift verse, there is the prophesie fulfilled, *Ecce Rex tuus venit tibi mansuetus*: Tel ye the daughter of *Sion*, Behold thy King commeth vnto thee meek. But that setteth out his first coming: but now we are to lay open his second comming. Then he came in humilitie, but now we are to speake of his comming in glorie. Then he came like milde and little *David*, to free vs from the Diuel that great *Goliath*; but hereafter he wil come like angry and armed *David*, against ingratefull *Nabals*. Then he came with comforts in his right hand; for he came not to call the righteous, but sinners to repentance: but hereafter he shall come with terrour in his

1. Sam. 17.

2. Sam. 24.

Math. 9. 13.

Iohn 5. 29.

Mat. 21. 9.
Mat. 24. 30.

Hest. 15. 10.

Dan. 8. 17.

Mat. 28. 4.

Ioha 18. 6.

his left hand, for he shall call the vnrepentant sinners vnto iudgement. Then, that the world might be crucified vnto vs, and we vnto the world, Christ Iesus vouchsafed to be crucified in the world: but hereafter because the preaching of Christ his crosse is accounted foolishnesse by the wicked world, therefore Iesus Christ wil come to crucifie the world. Then the people shouted, and distinctly cried *Hosanna* for ioy, but hereafter the wicked shall yell & make a confused noise for feare; yea so fearfull wil this his second coming vnto iudgement be, that Saint *Paul* disputing of it before *Felix*, (as I now before you) it made the very heart of *Felix* to tremble. Act. 24. 26. And no maruell, for if that first apparition of God was so fearfull and terrible to the people of the Iewes (Exodus 20. 18.) that *Moses* himselfe said, *I feare and tremble*; and the people fled, and stood a farre off, and sayd to *Moses*, *Talke thou with vs, and we will heare; but let not God talke with vs, least we die*: how fearfull then and terrible will his second coming be? For at that first appearing he came onely to giue them lawes; but at this second he will come to punish the transgressors of his lawes. Surely if *Hester* fell vpon the ground, and life for a time went out at the gates of her body, when she beheld the maiestie of *Assuerus* the King: if *Daniel* in the eight chapter of his prophesie, at the sight of an Angell trembled and was sore afraid: if the keepers of the sepulcher in the day of our Sauour his resurrection, were terrified and became as dead men: if the Iewes comming armed into the garden to apprehend Iesus, when they heard him but say, *Ego sum, I am the man*; if they fell backward

ward vpon the ground, and became as dead men : O then what shall miserable men and women do, when they shall see Iesus Christ not yeelding vp his body to be punished by sinners as then, but comming in the clouds with power and great glorie to punish sinners? Luke 21.27.

Indeede if there were the same meanes and such hopes of preferuing men frō the iudgement to come, as there are of preuenting iudgement and iustice here vpon the earth, then the feare thereof were altogether needlesse: but you shall see the case is farre different. For first, here vpon earth when men stand vpon life and death, intercession is made by others for the procurement of their deliuey: yea oftentimes speeches in commendation of the prisoner are admitted by the bench; for so was the custome among the Romanes, till the law of *Pompey* tooke it away. Plutarch. But in the day of the last iudgement, there will be no place for intercession, there shall then be no *Ioab* to intreate for *Absolom*, 2. Sam. 14. there shall then be no *Abigail* to speake for *Nabal*. 1 Sam. 25. The truth of which doctrine is most euident in the Scriptures: for looke into the 22. of *Matthew* and 13. verse, and you shall there see, that the partie that had not on a wedding garment, was commaunded out of the bride-house, and cast into vtter darknesse, and no man did once intreate for him. Looke into the 25. of *Matthew* and 28. verse, and you shall there likewise see, that the seruant which had receiued but one talent, and without any employment to his masters aduantage had hid it in the earth, had his talent taken from him, and was cast into vtter darknesse, and no man intreated for him. Nay, looke but into the

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*Iniquum Deus
scit in examine,
nescit in amore.
Greg. in Iob
lib. II cap 7.*

verse going next before my text, and you shall heare the five foolish virgins crying: *Lord, Lord, open vnto vs.* And receiuing this vncomfortable answer from the mouth of comfort it selfe: *Nescio vos, I know you not;* that is, I haue reiected you, I haue reprobated you; and none, no not their late familiar friends and companions, the other wise virgins, requested fauour for them.

Againe, here vpon earth though no man intreate for an offender, yet oftentimes the fresh memory of his ancestors good deeds, and the good demerits of his friends that be liuing, may moue the Iudge to pity and compassion: but for a man to trust to this fauour in the day of iudgement, were to leane vpon a broken reed; for the men that do best fulfill the commandments of God, are tearmed in the 17. of Saint *Luke* and 10. verse, *Serui inutiles, Vnprofitable seruants.* And then as the five wise virgins answered the five foolish, (*Mat. 25. 9.*) We cannot giue you of our oile, least peradventure there will not be enough for vs & you: so the best men that be, cannot lend their friends any of their good workes; for if they do, without all peradventure they will leaue too few for themselves.

And thirdly, though neither of these two do come to passe, yet many times the subtiltie of the offender, and his cunning contriued speech, do ouer-reach the wisdom of the Iudge: but this hope shall faile a sinner in the day of iudgement. Our first mother *Eue*, so much as in her lay, she did hide her sin from God; and so did *Cain* the death of *Abel*: and haply saith S.

Ambros. in Psa.
118.

Ambrose, in affectu habemus abscondere, non in effectu: we may with them affect the hiding of our sins from God, but we neuer can effect it. In the 20. of S. *Luke*
and

and the 20. verse, the Scribes and Pharises come with cunning contriued speeches vnto Christ, hoping to intrap him; but as cunning as they were, our Sauour was too cunning for them: for in the 23. verse, *Quid tentatis hypocrite? Why tempt you me, ye hypocrites?* And surely if craft and subtiltie could not ouertake our Sauiour when he came in humilitie, much lesse shall he be ouertaken thereby when he shall come in glory.

And fourthly, though neither of these three doe happen in our earthly iudgements, yet we see by experience that witnesses are oft kept backe, and by that meanes the prisoner is set free: but at Christ his coming vnto iudgement, there is no such aduantage to be expected. For, as Saint Bernard well obserues, in a mans owne house, and in a mans owne family, he shall not faile of his accuser, his witnesse, and his iudge. *Deuotif. medit. cap. 13.* *Accusat conscientia, testis est memoria, ratio iudex:* his conscience that will be his accuser, his memory that will be his witnesse, and his reason that will be his iudge to condemne him. And least it should be obiected that a mans memory may faile, and so consequently the witnesse, behold then a witnesse whom nothing can cause to faile: *Because they haue done villany in Israel, and committed adultery with their neighbours wiues, euen I see it, and I testifie it, saith the Lord. Ier. 29. 23.*

And fifthly, though neither of these fall out, yet if a man be nobly borne, & descend from honorable and princely parents, then none almost dare meddle with him, or once call his sinnes in question. But as *Mordocay* in the fourth of *Ester* and 15. verse, said vnto the Queene, when as the sentence of death was past vpon all the people of the Iewes in the kingdomes of *Assue-*

rus; thinke not with thy selfe that thou shalt escape in the Kings house, more then all the Iewes : so at the day of iudgement, when all our sins shall be layd open before God, men, and Angels, it is not our noble and honorable blood, it is not a Kings house, nor a Kings lineage that can exempt vs. But may not mony procure vs fauour with the Iudge, and be a meanes to stay the course of iustice? Indeed I confesse that mony may do much with earthly Iudges; it may turne iudgement into mercy, and mercy into iudgement : but it is not the multitude of gifts (saith *Iob* in his 36. chap. and 18. verse) that can deliuer thee frō the wrath of the Iudge of heauen.

But say, none of all these do preuaile in our earthly iudgements, yet either by the conniuecie of the Iaylor, or the weaknesse of the prison, a condemned man may escape : but after the sentence is once pronounced in this last iudgement, both these comforts will faile a sinner. For first the diuell, who is Iaylor, will be so vigilant, as no prisoner committed to his iayle shall haue leaue to depart. And for the second, which is breaking of prison, that is impossible for those who are bound hand and foote, and so are sinners bound after iudgement, *Matth. 22. 13. Take him and bind him hand and foote, and cast him into utter darknesse.* And yet suppose that they could vnloose themselues, as some that are bound may do, yet is there no hope of euasion: for in the 16. of *Luke* and 26. verse, it is *Abrahams* speech vnto the rich man in hell: *Betweene you and vs there is a great gulfe, so that we cannot come vnto you, neither can you come vnto vs.* So that hitherto you see this comming of Christ vnto iudgement to be terrible.

rible . But if we shall now a little farther consider the rigor & seueritie of the sentence, which shall be thundered from the mouth of the Iudge against the wicked; I make no question but the terror thereof wil appeare much greater. The sentence is set downe in the 25. of *Mathew*, and 41. verse, *Depart from me ye cursed into euerlasting fire, which is prepared for the Diuell and his Angels* . In which words, first the punishment of losse, as the Diuines terme it, contained in these words *Depart from me*, doth declare the seueritie of the sentence. For if one day in Gods courts be better then a thousand elsewhere, as the Prophet *David* saith in the 84. Psalme and 10. verse: then to be not onely a thousand yeares, but for euer elsewhere, and not one day in the courts of God, it must needs be a grieuous and a great punishment. For a man to lose his lands here in this world, what a vexation and grieve is it to many men? it doth oft times driue men vnto their wits end: how then thinke we will sinners be affected and afflicted in mind, who when Christ Iesus by his most precious blood hath purchased for them no worse land then the land of the liuing, the kingdome of heauen, they by their wilfull rebellion will be the occasion of the losse of it? Were not the Israelites grieued thinke you, when from a sorrowfull heart they told *Moses* that he had brought them from a land which flowed with milke and honey, into a barren wilderness, to destroy them with famine? And will it not be a greater torment to the wicked in the last day, when they shall heare and see themselues banished from heauen, and the presence of God, in whose presence, as the Psalmist saith, Psal. 16. and last verse, there

Pena damni.

Iohn 13.8.

is fulnesse of ioy, and at whose right hand there are pleasures for euermore; and then sent into a place where there is a famine of all good things, a famine of ioy, a famine of ease, a famine of the comfortable presence of God? Surely if the Apostles for that litle time that Christ told them he was to be absent from them, they were so sorowfull and sad, *Iohn 16.21.* that Christ himselfe measureth their mourning by the mourning of a woman in her trauell. And if *Peter*, to whom Christ had said, *If I wash thee not, thou shalt haue no part with me*, was so loth to part with Christ, that he said, *Lord, not my feete onely, but my hands and my head also*: in what case shall miserable and accursed sinners be, who not for a time onely, but for all eternitie are shut out and banished from the sight of God?

Pena sensus.

Tertul. aduers.

Gentes. cap. 45.

As then the rigor and seueritie of the Iudiciall sentence appeareth in the punishment of losse, so is it greatly amplified by the punishment of sense; for they are not only banished by the Iudge from heauen, *Depart from me*; but they are sent into a place of punishment, into hell fire. The Epicure, saith *Tertullian*, doth estimate all sorrow and punishment after this maner: *Modicus cruciatus est contemptibilis, magnus non est diuturnus*: If the punishment be but small, then a man of any spirit will contemne it; and if it be great, this is the comfort, that it cannot last long. But (saith he) the Epicure deceiues himselfe, because the lawes of God do promise either an euerlasting reward to the obseruers, or a perpetuall punishment to the breakers. And therefore the sentence runs not thus, *Ite in ignem*, Go into fire, though that had bin a great and a grievous punishment; but to make it the more grievous and

and the more terrible, they are commanded *in ignem eternum*, into euerlasting fire. Grieuous were the punishments that were inflicted vpon *Adam* for his sin, (Gen. 3.) for first he was cast out of Paradise, and then he was sent into a place of thornes and thistles, there to eate his bread in the sweat of his brow all the dayes of his life: but far more grieuous wil be the punishment of *Adams* wicked children at the day of iudgement; for first they shall be depriued of heauen, a place more beautifull then Paradise, and then they shall be cast into a burning lake, which is a farre worse place then a place of thornes and thistles. And whereas *Adam* found this comfort in his punishment, that there was a *donec in terram* in it, that at last there wold be an end, the end of his life was the period of his punishment: yet the punishment of his wicked posteritie shall admit no limitation of time, but they shall go (saith the Iudge) into euerlasting fire, that is, they shall burne for euer and euer in that lake of fire. Indeed it were some comfort if they were to suffer this punishment no more thousands of yeares then there be sands on the sea shore, or grasse piles vpon the ground, or no more millions of ages then there are creatures in heauen, in earth, and in the sea; for then were there some hope that at last there would be an end. But to be sent *in ignem eternum*, into euerlasting fire, that is, continually to burne, and neuer to be burned vp, and after infinite millions of ages to be as farre from an end as at the first entrance into this torment, this is so seuer and rigorous a doome, as neither the tongues of Angels or of men are able to expresse it.

And as the rigor of the doome appeares, first by the
punish-

punishment of losse, in that they are commaunded
 out of Gods presence, *Depart from me;* and secondly
 by the punishment of sense, in that they are sent, not
 onely into fire, but into euerlasting fire. So to make it
 euery way complete, that nothing more might be ad-
 ded to it; vnto the former words of this sentence, *De-*
part frō me into euerlasting fire, the Iudge doth adioyne
 these latter, *which is prepared for the Diuell and his An-*
gels. Men that are in misery, they are commonly of
 this mind and nature, that they would not haue their
 friends and acquaintance come into the like misery;
 and therefore the purple glutton (*Luke 16.27.*) being
 in hell, maketh this request vnto *Abraham: Father A-*
braham, send Lazarus I pray thee to my fathers house,
that he may testifie vnto my five brethren, least they also
come into this place of torment. And as men are loth to
 haue their friends companions in their misery; so are
 they as loth to haue those their companions who wil
 helpe to augment and increase their miseries: but the
 wicked, that their sentence of condemnation might
 appeare the greater, they shal not only alwayes burne,
 but their companions in this fire shall be the Diuell
 and his Angels. When the Iewes sate in iudgement
 vpon our Sauour Christ, they resolued vpon these
 three things against him: first, that he must be taken
 from among them; secondly, that he must die the
 shamefull and ignominious death of the crosse; and
 thirdly, to do him the greater disgrace, as they thought
 to vex him the more; he must die in the companie of
 two theeues. And therefore hereafter, when Christ
 shall come in his glory to iudge the sinnes both of
 Iewes and Gentiles, he will resolue vpon three the
 like

like for them, which they resolved for him. For first, as they could not abide his presence, and therefore they cryed *tollite* take him away: so he will not abide their presence, but will say vnto them, *Discedite a me* Depart from me. And secondly, as they resolved vpon no honorable death for him, but such a death as was inflicted vpon vile and ignominious persons: so the maner of dying which he allotteth vnto the is such, as belōgeth only vnto people that are cursed. And last of all, as they which did die with Christ were no better then theeues: so their friends in tormēt are the fiends, and their companions in fire are the diuell and his angels. And therefore for the conclusion of this point, remember onely that short, but sweete caueat which S. *Austin* giueth, writing vpon the 80. Psalme, *Si non times mitti quō, vide cū quo*, If thou art not afraid to burn for thy sinnes in hell, yet be afraid to burne with such hellish companions as are the diuell and his Angels. And thus haue you seene the terror of Christ his coming vnto iudgement, as by other other circumstances, so especially by the rigor & seuerity of the Iudgement sentence; which first depriueth them of heaven, *Depart from me*: and the adiudgeth them to hell, Go into fire. Thirdly, there to burne not for a time but for euer, into euerlasting fire; and that with no better companions then the diuell and his Angels. I come now to the third point, and this is:

3. That the time of this terrible coming vnto iudgement is vncertaine. For we know not, saith my text, either day or houre when it will be.

In the third verse of the chapter going before, the 24. of *Mathew*, the disciples of our Sauour being

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desirous to be resolued of a double doubt, first at what time the temple of Ierusalem shold be destroyed, and secondly, when his last coming vnto iudgment should be; our Sauour Christ for their better instruction telleth them that there shall be warres, and rumours of warres, that nation shall rise against nation, and kingdome against kingdome, that there shall be pestilence, and famine, & earthquakes in diuers places. All which signes with many other in that chapter, though some haue restrained to the first question of the destruction of Ierusalem: yet according to the iudgement of the most interpreters, they containe a mixt answer vnto both, and are signes not only of the particular desolation of Ierusalē, but also of the finall dissolution of the whole world in the day of iudgemēt. And grant this, yet no other collectiō can fitly be gathered hence, but that which Saint *Austin* long since obserued, *Modum patefecit, tempus celare voluit*: He concealeth the time, and expresseth onely the manner of his coming. And therefore for any man to thinke himselfe sufficiently instructed of the time of Christ his coming by reason of those prognosticke signes which our Sauour hath set downe, it is a grosse and a foolish impiety. Yea saith Saint *Austin*, to take a computation of times, that therby we may know when the end of the world and Christ his coming shall be; *Nihil videtur aliud, quàm scire velle, quod Christus ait scire neminem posse*: It is nothing else, but to be desirous to know that, which our Sauour Christ hath said no man can know. For of that day and houre knoweth no man, saith Christ, *Mat. 24.36. no not the Angels of heauen, but my Father onely*. Nay, in the 13. of Saint *Marke*, and 32. verse, he excepteth

teth against himself, to leue the high knowledge thereof to his Father; *Of that day and houre knoweth no man, no not the Angels which are in heauen, neither the Sonne himselfe,* (as he is man only) *saue the Father.* And therefore that the world might be the better resolved in this point, in the vncertainty of his coming vnto iudgement; besides those many watchwords of his to the world: It is not for you to know the times and seasons which the father hath put in his owne power. You know not what houre your maister will come. You know not the day nor the houre when the Sonne of man will come. Yee know not when the time is, and the like: He hath in the Gospell compared his coming vnto three things, which come most sodainly and before we are aware: and these are; a snare, a thiefe, and the floud of *Noah*. In the 21. of *Luke*, and 34. verse, he resemblance the day of his coming vnto iudgement to a snare: *Take heed vnto your selues least at any time your hearts be ouercome with surfetting, and drunkennesse, and the cares of this life, and least that day come on you at vnawares; for as a snare shall it come on all the that dwell on the face of the whole earth.* A snare you know entagleth on the sodaine, and the birds and wilde beasts whilst they are lesse of danger they are intentiue to their foode, they sodainly fall into it. And so it is with man, saith *Solomon*, he considereth not his end, *Eccles. 9. 12.* But as the fishes which are taken in a net, and as the birds which are caught in a snare; so are the children of men snared in the euill, when it falleth sodainly vpon them. Men may feast it merrily with *Iobs* children, and be frolick with their companions amidst their cups, with *Balthassar*; and as it is in the 21. of *Iob*, Iob. 1. 19.
Dan. 5. 3

August. Epist.
80.

they may call for the *Tabret* and the *Harpe*, and reioyce in the sound of *Organs* : but on the sodaine euen before they be aware, they go downe into the graue, saith *Iob*, that is, they fall into the snare of death, and so consequently into the snare of iudgement. For, *Qualis in die isto quisq; moritur, talis in die illo iudicabitur* : as the day of mans death leaues him, so the day of Gods last iudgement shall finde him. And as Christ for the sodainesse & vncertainty of his coming, compareth it to a snare; so he compareth it likewise to the coming of a theefe. *Math. 24. 43.* If the good man of the house did know at what houre the theefe would come, he would surely watch, and not suffer his house to be digged through. And therefore be ye also ready: for in the houre yethink not, wil the son of man come. The Apostle *Peter* in his second Epistle 3. 10. makes the same resemblance. The day of the Lord will come euen as a theefe in the night, in the which the heauens shall passe away with a noyse, and the elements shall melt with heat, and the earth with the works that are therein shall be burnt vp. And Saint *Paule* (1. *Thess. 5. 2.*) handling the same argument, hath the very same. The day of the Lord shall come as a theefe in the night, and when men shall say peace and safety, then shall come vpon them sodaine destruction, as the trauell vpon a woman with child, and they shall not escape. And as the day of Christ his comming is compared for the vncertaintie thereof vnto a snare and a theefe: so for the same cause it is compared by him to the floud of *Noah*. *Math. 24. 36.* As the dayes of *Noah* were, so likewise (saith Christ) shall the comming of the Sonne of man be: For as in the dayes before the floud, they did eate & drink, marry, & giue in mariage, vnto the day that *Noah* entered

tred into the Ark, and knew nothing til the floud came and tooke them all away: so shall also the comming of the sonne of man be. And therefore that answer which our Sauiour gaue to the Pharises question, *Luk. 17. and 20. ver.* may well be the conclusion of this point. The kingdome of God cometh not with obseruation, that is (saith the Glosse) it cometh not with the obseruation of the time: as if he had said; haply some Astronomer or other is so cunning as to tell you when the cloudes will drop: but at what time the Sonne of man shall come to iudgement in the cloudes, no Astronomer is so cunning as to tell you that; for of that day & houre knoweth no man, no not the Angels in heauen, nor the Sonne himselfe, but the Father onely. Well then (beloued) these three points being thus cleared. First that their will be a comming of the Sonne of man to iudgement. Secondly that this his comming vnto iudgement will be fearfull, and terrible. And thirdly that the time of this his comming is vncertaine, we know not when: what remaineth now but the vse which we are to make of all these? and that is a vigilant and carefull preparation of our selues against his comming, prescribed in the first words: *Vigilate igitur: Watch therefore.*

In the first of *Jeremy*, the Prophet at the first saw nothing but a rod, but after (saith the text) he beheld a seething pot. And so the wicked and vngodly people, haply they may see and feele in this world nothing but rods, light and slight punishments: but the time will come when *Salomons* rods shall be turned into *Rehoboams* Scorpions, and the Prophet *Jeremies* rod will proue a seething pot. For as flesh is put into a see-

thing pot: so the bodies and soules of men, in regard of their sinnes committed in the flesh, shall be cast into the seething and boyling lake of hell. At which time they shall haue nothing to comfort them, either aboue them or beneath them, on the right hand or on the left, within them or without them. Aboue them shall be the angry Iudge, for their wickednesse condemning them; beneath them shall be hel open, and the fornace boyling to receiue them: on their right hand shall be their sinnes accusing them, on their left hand the diuels ready to execute Gods eternall sentence on them; within them shall be their conscience gnawing, without them the damned soules wailing, and round about them the whole world burning. Good Lord, good Lord, saith a deuout father, what will a wretched sinner do enuironed with all these miseries? how will his heart sustaine these anguishes? what way will he take? to go backe (saith he) it is impossible, and to go forward, it is intollerable. And surely all this being true, and drawne by necessary consequent from the word of God, me thinkes now there should need no watchword at all, and our Sauour Christ his *vigilate igitur* in this place may seeme superfluous. The heathen man did both say and beleeue, that whosoever remembreth that God will reward the godly and punish the vngodly, he cannot but be godly. And if this be not true in vs that are Christians, then, as *Clymacus* well obserues, *Plus timebimus canem, quā Creatorē*: we shall shew our selues to be more afraid of our dog, then we are of our God. If a theefe do assault our house in the night, and our dogge which is within do but barke, we need no further *vigilate*, we need

*Tul. de nat.
deor. lib. 1.*

inter warning: we
will rise, and we will rise
Our Sauour Christ then haue
many times, that he will come
that his coming will be (as)
and terrible, and that the time
is most vncertaine, we knowe
now any further *vigilate*, any
prepare our selues against this coming. It
ued) a very cleare case, that the barking of a
wil preuaile more with vs for the sauing of o
then the voice of our God for the sauing of us.
When *Ioseph* had forewarned *Pharaoh* and the p
of *Ægypt* of that great famine which was
vpon the land, there was no further need
be vigilant. And if they were so caref
momentary death of body; ought
to be vigilant how to prevent the e
of soule and body? Well then, how
our selues that our true vigilancie ma
thus, saith Saint *Bernard*: *Audisti edictum*
dictum: Hast thou heard of the fearefull
which God hath determined to powre v
beware then of sinne which will be the
punishment. But is this all? no, the watch
well set: for the same spirit which saith (*Psal.*
Flie from euill; immediatly addeth, and do
14. of *Luke* and 31. verse: *What King* (saith
going to make warre against another King, sitt
downe first, and taketh counsell, whether he be ab
ten thousands to meete him which commeth ag
with twentie thousands? or else while he is yet a gre
off,

policie betw
the better policie betw
our sinnes grieve God more
than he can vex his ne:bor king
the disproportion between
the strength of God, then
of ten thousands, and an ar-
my of thousands. First then let vs seriously
counsell, whether we may boldly say with
3. verse 18. *Behold now, if I prepare me vnto
I know that I shall be iustified.* And if we can-
taine this perswasion in regard of our for-
ward contempt of Gods commaunde-
ment must be our second course, euen
when, in a is, while his grace by
the Gospel is offered vnto vs:
we and vnfeined repentance as an
to him, desiring him that he would
come from his throne of iustice, and be-
sit on his throne of mercy. That so in that
full day of his comming, we may not
suffer the euermore horror of our soules that fear-
eth, *Go ye cursed into euermore fire which is
the diuel and his angels;* but to the endlesse
of our soules, that other comfortable sen-
tence *we ye blessed of my Father, inherite the
kingdome prepared for you from
the beginning of the
world.*

FINIS.

